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Church vows to continue mission for independence in East Timor

EAST TIMOR (Newsroom, ENI, CCI) — Although the mass killings have ended and the United Nations' peacekeeping team has entered East Timor, the work to gain the small country's independence has just begun. Amid reports of recent murders of more Catholic church workers, a Protestant leader called for the safe repatriation of refugees, for continuing world pressure on the Indonesian government to ratify East Timor's independence vote and for an international tribunal to bring killers to justice. Arlindo Marcal, the mod-

erator of the Christian Church of East Timor, gave a news conference where he said that pressure should continue on the Indonesian government until the approval of the independence vote and the repatriation of more than 200,000 internally displaced persons who fled East Timor. Also, he called for an international tribunal to try those who have committed atrocities in East Timor.

Church continues 'prophetic mission'

Marcal further said that the

"church would continue its prophetic mission in the struggle for independence" despite major obstacles, including the recent murders of several prominent church leaders. "The church is the only institution that people trust and it's the only organization that has defended people and been on the side of the people."

Marcal's church suffered serious losses. The General Secretary, Francisco de Vasconcelos Ximenes, was killed in the early violence. Militia members forced Ximenes and about 100 refugees

out of the church in Dili. With a few other pastors they were fleeing the city when Ximenes was shot.

Christians oppose violence

The Indonesian Christian Council spoke out early against the violence. It called on Indonesian President Habibie to cancel martial law and to hold forces strictly accountable. They also urged the Indonesian people to react positively to the vote and accept the result. In its September 9 statement, before the admission of the UN peacekeeping force, the council also

urged the government to consider an international force, if security in Timor could not be guaranteed.

Even after the arrival of UN forces, there were still reports that militias continued to operate in West Timor, searching for pro-independence supporters, human rights defenders, priests, and nuns. The most recent report claimed that a Timorese priest and nun, an Italian nun, two deacons, two seminarians and an Indonesian journalist were killed when their bus was attacked by Indonesian soldiers.

Together 2000 wants unified Christian celebrations of new millenium

Alan Doerksen

TORONTO — As the new millennium rapidly approaches, Christians of different denominations across Canada are preparing to celebrate the 2000th anniversary of Jesus' birth by sharing their faith publicly in unified ways. Two Christian parachurch groups, the Evangelical Fellowship of Canada (EFC) and the Canadian Council of Churches (CCC), are helping facilitate this through a project called Together 2000.

The project was "a brainchild a year ago of Don Posterski," explains Carolyn Whitney-Brown, the project's co-ordinator. Posterski is a vice-president of World Vision Canada. "Don had this idea that the Christian churches could



The Together 2000 logo.

do something together to celebrate the year 2000 — something intentional as the body of Christ together."

Posterski approached EFC and CCC about the idea, but Whitney-Brown explains that those two groups have not always worked well together, so the project "did

not take shape easily." At first, the planning committee was "a very anxious group," she says, but since then, "a lot of kindness has grown up between them."

When Whitney-Brown began her job as project co-ordinator last April, the two groups were discussing possible large-scale projects. But now the focus has changed to smaller projects, focussed on bringing together Christians of different denominations on the community level. Together 2000 is focussing on bringing Christians of different sorts together, as reflected in 1 Cor. 12:20-22, which speaks about "many members, yet one body," explains Whitney-Brown. "Nobody in the Christian family can say, 'I have no need of you,'" she asserts.

The mission of Together 2000 is to inspire Christians in Canada to honor Jesus together—reaching across historical barriers (such as denomination, wealth and disabilities) through shared worship, prayer, carol-singing and acts of compassion. Together 2000's website (www.together2000.org) is offered as a catalyst for inter-

ested Christians, with ideas, resources and stories of how other Christians in Canada are co-operating in unusual and

inclusive ways.

Here are some examples of suggested activities:

See CHURCHES page 2...



CC Staff

NIAGARA FALLS, Ont. — More than half of the awards given at The Niagara Parks Elementary Student Art Exhibition on October 2 were from Christian schools. The winners were selected from 98 entries previously selected to be put on display at the Niagara Parks Botanical Gardens. An entry from Thunder Bay Christian School was awarded second prize. The idea of the art exhibit came from Canadian wildlife artist, David Alexander Risk, who also awarded the prizes. Students painted in acrylic on large billboard sized canvases about 10' x 5' in size that were provided by Niagara Parks. David Risk personally visited ten different schools to give lessons on conservation and wildlife preservation as well as on painting. The top ten entries will remain on display at the main entrance to the Botanical Gardens along with the work of David Risk.

Stewardship:

Confessions of a penny-pincher ... p. 15
Jesus and money pp. 16, 17



News

Churches invited to worship in harmony

... continued from page 1

- Community carol singing Dec. 17-19, 1999. Together 2000 invites Christians all across Canada to plan an extraordinary Christmas-carolling event in local communities on Dec 17-19, 1999 to begin to celebrate the 2000th anniversary of Jesus' birth.

- Coast-to-coast bell ringing January 1, 2000. Together 2000 proposes: at noon local time on January 1, all the church bells in Canada should be rung for five minutes, in honor of the 2000th anniversary of the incarnation of Jesus Christ. Churches without bells could choose some other way to "make a joyful noise unto the Lord" at the same moment: think of combined congregational choirs singing on the steps of City Hall at noon on January 1, or youth groups from neighboring churches of different traditions staging a pageant in the streets, or Aboriginal drums or steel bands, or hand-held bells and wind chimes. "Church bells are a traditional call to prayer," notes Whitney-Brown.

- Acts of Compassion Throughout Christian history, acts of mercy and compassion have been at the centre of our faith and witness. To honour Jesus and mark the new millennium Together 2000 encourages different Christian groups to work together to reach out to those in need, in new projects and acts of compassion.

- Prayer: The Together 2000 prayer is a simple prayer, easy to commit to memory. This prayer could be prayed at noon on Jan 1, 2000 when church bells summon Christians to pray. It could be prayed by the whole Christian church in Canada on the first Sunday of the new millennium, Jan. 2, 2000, and throughout the year. Here is the prayer:

Loving God,
Help us by your Spirit
in this new time
to love you with all our hearts,
with all our souls, with all our
strength, and with all our
minds, and to love our
neighbors as ourselves
in Jesus' name.

(based on Luke 10:27)

- Shared prayers, songs and scripture passages on the first Sunday of the new millennium, Jan. 2, 2000, so that churches across Canada can read scripture, sing and pray in harmony together.

SONday 2000

Pastors in Saskatoon have been inspired to join forces at the turn of the millennium for SONday 2000, which local pastor Eric Stolte says will be: "a city-wide day of celebration of our Savior and Lord, Jesus Christ, on the first Sunday of the new millennium."

"The foundations for this initiative actually began about nine years ago," explains Stolte, on the Together 2000 website. "While on a summer assignment in Calgary in 1990, I heard about an event called a Prayer Summit. For four days, pastors from a city would meet to seek Christ together for themselves and their community. Stories of genuine repentance and reconciliation between very diverse pastors were reported."

"For two years, four of us worked to see a Saskatoon Pastor's Prayer Summit come together." The first summit happened in 1992, and two more have taken place since then. Small groups of Saskatoon pastors have also been meeting for prayer and accountability. "From one of these small groups sprung the idea for a day of celebration and worship on the first Sunday of the new millen-

nium," reports Stolte. "The idea of a day-long event with four different gatherings came together after much dialogue and prayer with key leaders from many different traditions. But this effort bore fruit when our city's Anglican Bishop, Roman Catholic Bishop and many other denominational and church leaders agreed to a plan that all could endorse."

"What we envision is a day ... where all Christians and churches can decide to participate in any or all parts that they feel are good for them."

The schedule for Jan. 2, 2000 will include:

- 1) A Sunday morning service at SaskPlace. Stolte comments: "Many of the pastors with whom we've consulted have a strong desire to come together for worship on Sunday morning, cancelling or rearranging their own morning services."

- 2) Sharing a meal together at Flexicoil Place, which holds about 5,000 people.

- 3) A youth event at SaskPlace.

- 4) A Sunday evening worship celebration at SaskPlace. "It's the climactic ending to a day of bringing pleasure to the heart of God," explains Stolte. "Our theme for the evening will be our unity in mission."

23 churches co-operate

In Peterborough, Ont., at least 23 churches are working together to plan a worship event called "Praise 2000" to take place January 2, 2000 at the Peterborough Memorial Centre.

Together 2000 reports that other millennial events are being planned by church leaders in such cities as Moncton, N.B., Winnipeg and Edmonton.

Christian churches threatened by Nigerian state governments

NIGERIA (Compass Direct) — Christian churches throughout Nigeria have been threatened with both demolition and relocation in recent months. In Kano State about 150 churches have been set aside for demolition while in Kawara State, a city emir has called for the state government to relocate all churches out of Ilorin city.

In Kano, recent letters to local churches written by the director of town planning at the Kano State Environmental Protection Agency, has raised religious tension in the state. The letters said that "the premise is being [used] as an ille-

gal place of worship... because the authorities never granted permission for such use."

If the churches do not relocate, they will most likely be demolished. Although efforts have been made to get the Kano government to rescind its decision, they have all failed.

The fear of demolition of the churches is heightened by current Muslim/Christian relations. Muslim leaders in Kano say that the spread of the churches is obviously unregulated and even "unwelcome."

Meanwhile, in the central state

of Kwara, the Muslim emir of Ilofin city, Alhaji Ibrahim Sulu-Gambari, has called for the government to relocate all Christian churches out of Ilofin and to ban the sale of land for buildings to all Christians. Although no explanation has been given for this statement, the call has increased tension in the normally peaceful state.

Pastor Sunday Omabamu said that this call is an irresponsible act because it "counters the constitutional provision, which allows every Nigerian freedom of worship and association."



David T. Koyzis

Authority and its legitimacy

Around eighty years ago the German sociologist Max Weber formulated his famous theory concerning authority and its legitimacy. At that time nearly every European country, with some exceptions, was a monarchy of some sort. Now very few are monarchies, most having long since adopted republican governments and written constitutions. Although Weber lived to see only the beginning of the changes that would sweep away most of the old kings and queens, his theory already anticipated and sought to explain the phenomenon.

Among Weber's types of authority is the traditional, which is tied to personal status and is handed down through inheritance. It is so bound up with the person possessing it that it is relinquished only in death, to be assumed by the eldest son or daughter. Hereditary monarchy and nobility are examples of traditional authority.

Family connections, rather than skill, are all-important. Consequently a country is just as liable to end up with the madness of King George III as with the diplomatic ability of Edward VII.

A second type of authority is legal authority, which inheres in an office rather than in the person herself. Here the law rules supreme and distributes offices in accordance with known procedures on the basis of merit. An official is appointed or elected to her position and serves for a limited term. Once she stands down, she yields to her successor the authority that goes with it. Under law it matters not whether one is aristocrat or commoner, man or woman, young or old, protestant or Catholic. If one has the gifts for the office, one has a good chance of attaining it.

I thought of Weber's theory once again last month as Adrienne Clarkson was installed as Governor General and, four days later, read the Speech from the Throne. Indeed Canada is something of a hybrid of these two kinds of authority. We are a constitutional monarchy, with a Queen serving for life, but whose chief representatives and ministers serve for limited periods according to law.

Weber believed that the great trend of the modern age was for legal authority to supplant traditional authority. Thus kings, queens and princes must give way to presidents, prime ministers and parliaments. Even Britain and Canada have become, in Walter Bagehot's words, "disguised republics" in so far as effective political power now rests with elected officials.

This trend is readily apparent; yet Weber's may not be the best explanation for it. According to philosopher Herman Dooyeweerd, human society has moved towards greater differentiation of functions and institutions. This means that, whereas the feudal system tended to subsume the complexity of human relationships into the extended family, in recent centuries state and family have come into their own as distinct institutions, each with its own nature and appropriate task.

Thus, far from fading away, what Weber describes as traditional authority is quite properly found within the family, where parental authority belongs to specific persons and passes from one generation to the next. Such authority is necessarily tied to age and sex; and the honour, if not the obedience, that goes with it is normatively life-long, even after the offspring are grown.

On the other hand, as the state has become distinct from the family, we have come to understand that governmental authority must have a foundation different from parental authority. Even where monarchies have survived, as in Canada, it is generally acknowledged that a kingdom is not a nation-wide family but a community governed by law and appointed to do justice.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont.

News

Agency sends blankets to Sudanese refugees

Alan Doerksen

MISSISSAUGA, Ont. — As Christians in Canada become more aware of the problem, agencies such as The Voice of the Martyrs (VOM) are stepping up efforts to help Sudanese Christians fight slavery. For several years, VOM has been one of the leading non-governmental organizations involved in providing relief and support to the persecuted Christians in Sudan (see Oct. 18 CC for more details on Christians in Sudan).

In response to the urgent need currently faced by Christians in southern Sudan, VOM is launching an appeal to Canadians to donate new or slightly used light-weight blankets to be distributed to Sudanese refugees, according to a VOM press release. This campaign is entitled "Blankets of Love," and is the result of VOM's extensive experience in the region and consultation with Sudanese church leaders.

VOM hopes that Canadians will donate at least 6,000 blankets

which will be shipped to south Sudan. VOM representatives will then distribute these blankets to local church leaders who will ensure that they are given to the most needy of the thousands of refugees in the region. A donation of \$5 (Cdn.) per blanket is requested to assist in the extensive shipping costs of transporting these blankets to this remote area.

All earthly possessions lost

Unfortunately, because of the civil war that has ravaged south Sudan for over 10 years, basic necessities such as blankets are impossible to buy and most Christians in the area have no money with which to make such purchases even if it were possible. Many Sudanese Christians have lost all of their earthly possessions as they flee from religious persecution. The gift of a blanket demonstrates in a practical way that Canadians support them and have not forgotten them in their need. These blankets not only provide warmth during the cold nights ex-

perienced in Sudan, but also serve as means of transporting a family's earthly goods as makeshift knapsacks.

VOM requests that only light-weight (new or slightly used) blankets be sent. Afghans, baby blankets, bedspreads, and comforters are unsuitable for use in Sudan. Blankets and funds for shipping can be sent to: The Voice of the Martyrs, P.O. Box 117, Port Credit, Mississauga, ON L5G 4L5. Gifts designated for purchasing blankets can also be sent to the above address and will be receipted as a charitable donation. Inquiries concerning this project can be made to Glenn Penner or Nellie Brobbel at The Voice of the Martyrs at (905) 602-4832.

Founded in 1969 by Pastor Richard Wurmbrand, VOM is an international, evangelical mission organization with its Canadian office in Mississauga, Ont., dedicated to providing assistance to persecuted Christians around the world and alerting Canadian Christians to their plight.

Christian agencies to intervene in child pornography case

Alan Doerksen

ST. CATHARINES, Ont. — The Supreme Court of Canada will soon be hearing a case about child pornography, and two Christian agencies, the Evangelical Fellowship of Canada (EFC) and Focus on the Family, are seeking intervenor status. Both groups were involved as interveners in the B.C. Supreme Court of Appeal case, in which the court upheld an earlier decision that allows the possession of child pornography.

Two court judgments earlier this year, at the B.C. Supreme Court and the B.C. Court of Appeal, declared the federal law that forbids possession of child pornography "unconstitutional," reports an EFC press release. Justice Duncan Shaw, in the first court ruling, found that although child pornography must pose some risk to children, the law's "intrusion into freedom of expression and the right of privacy is so profound that it is not outweighed by the limited beneficial effects of the prohibition."

The upcoming Supreme Court of Canada case and the earlier ones, concern John Robin Sharpe, 65, of Vancouver. On Jan. 19, he

was acquitted on two counts of possessing child pornography, reports an EFC press release. The lower court ruling to strike down the federal law was upheld by the B.C. Court of Appeal on June 30.

Janet Epp Buckingham, general legal counsel for EFC and director of EFC's Religious Liberty Commission, reports that the Supreme Court of Canada case will start Jan. 18, 2000, which is earlier than expected. "They normally take a year to hear a case," says Buckingham. But this time, the Supreme Court "promised to expedite it."

Buckingham explains that the B.C. court cases effectively struck down part of Canada's Criminal Code that deals with child pornography. "What they said was that the provision was unconstitutional now. If a provincial superior court strikes down a federal law, it affects the whole country.... We would like to see the B.C. Court of Appeal decision overturned, and the finding that the Criminal Code passage is valid," asserts Buckingham.

A perilous addiction

Jim Slater, director of public policy for Focus on the Family

(Canada), suggested in a recent Focus newsletter: "This child pornography case would seem to be a good reason to use section 33 [the notwithstanding clause] of the Charter of Rights and Freedoms."

Slater asserts, "There is a need to take back some ground here. The use of pornography is an addiction. Addictions can be perilously easy to acquire and extremely hard to shake. Their result can be devastating to individuals and families. Society itself is undermined. Canadians have been partially awakened from their current moral lethargy by the B.C. case on child pornography."

Focus suggests Christians write to Canada's Minister of Justice, Anne McLellan, and to MPs to express concerns about child pornography. Focus also reports that the Canada Family Action Coalition has begun a national petition drive urging the federal government to do whatever is necessary to uphold and enforce Canada's laws against child pornography. Copies of this petition can be downloaded from: www.familyaction.org/BC/childpornpet.htm.

Paul Marshall receives Evangelical Fellowship's first religious liberty award

CC Staff

CALGARY — The Evangelical Fellowship of Canada (EFC) has chosen Paul Marshall, a senior fellow at Freedom House in Washington, D.C., as the first recipient of a new award acknowledging work for religious freedom. The "RLC Award for Service to the Cause of Religious Liberty" was presented by EFC president Gary Walsh at its annual conference, held September 23-24 in Calgary.

Marshall, a native of Britain, formerly taught political theory at the Institute for Christian Studies in Toronto. He is chair of the EFC's Religious Liberty Commission, formed in 1997. That same year Marshall's book *Their Blood Cries Out* (Nashville: Word Publishing), which documents the persecution of Christians worldwide, was released, and quickly drew widespread attention.

Marshall became interested in religious liberty several years ago when he was asked to study the persecution of Christians. He agreed, thinking the project wouldn't take much time, but found himself, he says, "entering water whose depths I have not even begun to plumb." In recent years it has been widely acknowledged that more Christians have been killed for their faith in the 20th century than in the previous 19 centuries combined.

Marshall has travelled to Sudan, Egypt, China, Indonesia and other countries to document stories from the suffering church. In 1998, Washington, D.C.-based Freedom House appointed Marshall as senior fellow at its Center for Religious Freedom, allowing him to continue his work, both as a scholar and as an advocate, on behalf of the persecuted church.

"God continues to use Dr. Marshall in a significant way both in Canada and internationally in challenging the world to hear the voice of the thousands of Christians who die for their faith every year," says Glenn M. Penner, vice-chair of the Religious Liberty Commission.

EFC represents roughly half of Canada's 2.5 million evangelical Christians. EFC members include 32 church denominations and more than 100 Christian academic, evangelistic, political and social development organizations.



Paul Marshall

Maranatha Homes Burlington, Ont.

This award-winning Senior Citizen Home is located close to Burlington Christian Reformed Church and Ebenezer Canadian Reformed Church, with audio hook-up for the Sunday services in every apartment from both churches and a weekly evening video church service presentation. Local bus service at the door. Monthly rent is geared to income.

Information from:

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Editorial

Stewardship of Creation

John Groen

You and I both know it. We're not doing so well with the gift of creation. When all was done that needed to be done with the creating of the world, God declared it very good. Created in the image of God, we were placed as servants and stewards/caretakers of the beautiful creation. As professor John Stek so often reminded us, "Life is a gift." He didn't just mean life as the gift of breath, but life in all its entirety, as lived out in the creation, before the face of God.

It's easy to see from the opening chapters of Genesis that we are responsible to the Creator for the care of the creation. We are caretakers not owners. As we care for what has been entrusted to us, we need to keep in mind the Creator's intentions for what he created. Only then will the earth, and everything in it, really flourish. Stewardship is not something we practice easily. But it is not an option, never has been, never will be. Stewardship is part of what it means to be human.

We just welcomed the six billionth child to our planet. What will the planet be like for this child's children? The various media tell us that all around the world children are dying of hunger. Here in Canada we hear reports that an increasing number of our children are going to bed hungry. On Prince Edward Island the chemicals used to keep potato plants healthy are leeching into the water and

killing the wildlife in their rivers and streams. We shouldn't point fingers. After all, pollution is a global problem for which we must all take responsibility, especially we, who in comparison to the rest of the world, have and waste so much.

The word stewardship implies an "on behalf of." We are stewards of all that God has entrusted to us. That of course means we are stewards of creation and all that lies therein. We are like farm-

I believe that at the heart of the stewardship question is the command to love God and to love our neighbor.

ers who have been given a farm to make fruitful on behalf of the owner. We may of course enjoy the fruit of the farm ourselves, but we must also ensure that the farm remains fruitful so that others may also enjoy it. We may not use the land, the water, and the trees, or anything else on the farm, in ways that will diminish their fruitfulness.

My wife loves her flower garden. Every spring transplanted seedlings flourish in carefully prepared soil. Neighbors looking into our yard from their kitchen windows and decks comment on the beauty that greets them. Every fall, she shares roots with others so that in the spring and summer ahead they too may enjoy these gifts. What she shares is not just a root, but a part of herself. Life and the creation are to be lovingly cared for, enjoyed and shared as gifts.

The love commandment and stewardship

I believe that at the heart of the stewardship question is the command to love God and to love our neighbor. Loving God entails caring for the creation, as the Creator wants it cared for, so that everyone can see the character and glory of the Creator in what was created. Loving our neighbors entails doing all we can to ensure that they too have the opportunity to share in all that creation has to offer.

When God entrusted the creation into our hands, he blessed us so that we might also be a blessing. By the proper use of creation we are able to ensure that others too can experience shalom. The gift of life and creation are given with instructions. We honor God by paying careful attention to them. We need to ask God for the wisdom to know and follow these instructions. This wisdom comes from listening to God not only in Scripture but also to the creation, which also reveals the Creator.

When we neglect God's instruction, we cause enormous damage to the creation and to our neighbors, and we dishonor God. The history of humanity, since the fall into sin, is a litany of woes. The creation is suffering and we in it. God also hurts.

In comparison to others around the globe, we here in North America live like the royalty of old. So few have so much, while so many around the world have so little. We have grabbed the gift and ignored the Giver. We have allowed self-interest to determine how we live. We have separated

God from creation and taken over. But creation without God is life with no breath.

There's a John Lee Hooker song in which he laments the fact that there is no food on his table, no shoes on his feet, his children cry for mercy, they have no home to call their own. They cry, but no one hears. God, however, does hear, and is not pleased with our lack of response. Why can't we hear?

In God's grace, we have received the gift of his son. Jesus Christ has shown us how to live with God and with our neighbors in love. Today we must come to realize that to be true caretakers, true lovers of God and neighbor, we need the renewing power of God's Spirit in our lives, the same Spirit that empowered Jesus to live his life of service.

Through his death, Jesus ensured that the creation would not in the end be permanently damaged and destroyed. In Christ's death, every ungodly way of using creation and everything in it was condemned. In his resurrection, we receive the promise of a renewed creation.

Living letters of stewardship

Christians are doing much to pattern their lives as Jesus lived; yet there is much more that needs to be done. We need to do more than talk.

Those who sacrifice to serve others encourage me. The Nobel Peace Prize was just awarded to "Doctors without Borders." They seek to work in solidarity with those who suffer the devastation of war, famine, and poverty. Self-interest is pushed aside so that knowledge and skills are shared. The result can only be pleasing to God.

Followers of Jesus have the privilege of showing the world how to live with God and neighbor. When I see an eighty-year-old widow invite a reclusive 40-year-old to share a meal, I see stewardship at work. When I see a congregation collect money to send to children in a war torn part of the world, I see stewardship at work. When I see Christians make godly suggestions to government on how to treat refugees, I see stewardship at work. When I see a family sacrificially sharing their wealth with the poor, I see stewardship at work. What I see in these examples is the Spirit of Jesus at work in our world. I rejoice.

All of us can do more in our communities. We can speak out against government policies that neglect the plight of the poor. We can reverse the pattern of neglect of the elderly by beginning ministries that serve them. We can become involved by feeding children who show up hungry at school. We can build relationships with the disadvantaged and advocate for them. We can open our doors to refugees who flee persecution in their home countries. We can pray. We can work to create congregations that speak the whole Gospel to our communities.

God's Spirit has come to empower us. Surely we can practice a lifestyle that reflects the lifestyle of the Servant who served us by dying on the cross. Surely this empowerment enables stewardship of creation in every area of life.

John Groen is the pastor of Community Christian Reformed Church in Richmond Hill, Ontario. He and his wife Leanne are the parents of four sons.

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Letter/News

Trust God, and don't neglect our responsibilities

I enjoy reading Bert Hielema's "Nose for News". While I don't necessarily agree with his statement that "... conservative Christians are in the forefront of abuse of God's creation" (C.C. August 23, 1999), I must respond to the response of K. Schenk (C.C. September 20, 1999).

We should all be "thankful for God's gifts of oil and gas, electricity, technology and medical science"; however, we must also know that science has shown us that there can be a connection between our use of these gifts and certain negative effects on the environment. I believe that God has given us the responsibility to use these gifts wisely. Many people feel strongly enough about this that they've made lifestyle changes. Some have found less convenient

ways to get around such as car pooling, public transit or biking. Others resist the urge to purchase every button-pushing device that is thrust upon them by the market place. There are hundreds of ways that people demonstrate their stewardship for the environment.

Are we to believe that all of these people suffer from the sin that they "don't believe that God is in control and has his own plan for his creation... and that we should trust him"? Of course, we should trust God in these things, but we shouldn't use this trust as an excuse to neglect *our* responsibilities. We trust God but many of us buy life insurance. We trust God to take care of us but we still have a duty to look after our own bodies.

We should trust God to provide us with leaders who are not willing to sacrifice the long-term health of the environment for economic growth. When He does, we have the responsibility to support them. We should trust God to provide us with people to show us how to live more peaceably with our earth and when He does, we have the responsibility

to heed their advice. We should trust God to provide us with opportunities to become involved in environmental stewardship actions and if we can, we should pitch in.

Art Timmerman
Conestoga, Ontario

Reflection

Is Opa cool?

Frank DeVries

I have a winter coat. It is dark green and bulky, but light and extremely comfortable. I can wrap it around me and close it with either a set of buttons, a zipper, or both, and it has a wonderful collar; the coat is warm, and toasty, and I love it. It was given to me some years back by one of my sons who had bought it but didn't like it any more. He began to refer to it as "The Green Monster." Last year he mentioned it once or twice: "Gee, Dad, you still wearing that thing?" Yes I was still wearing "that thing."

Yesterday we had to be in Vancouver and we stayed over at the apartment in Richmond where he and his brother live. On the trip down I wore another outer garment, a very lovely light green windbreaker. It is about 10 years old but doesn't show any markings of wear. It isn't dirty, it isn't ratted out at any of the edges; in other words, it's a fine jacket. And I love wearing it because, again, it is light and comfortable. But then the same thing happened: "Hey, Dad, you still wearing that 'thing'?"

I bristled at the comment and held forth the many fine qualities of that jacket, blah blah blah.

He: "Don't be surprised if all of a sudden that 'thing' disappears, Dad! I can't stand it. It looks awful on you."

I was just in the process of becoming slightly ticked off when suddenly I was attacked about the same thing from another angle: my dear wife.

Inside attack

Now I have loved that woman for over 46 years, cared for her, supported her, prayed for her daily; yet, suddenly she turned on me: "You're right, son! It looks awful on him. He wears it to the mall as well as to church. He uses it for support in his back when he drives the car, and as a pillow when he wants to take a nap. It's an ugly looking thing but he loves it. I wish I would dare to throw it away."

It's a familiar story. I have had this problem with hats, caps, socks, shoes and shirts, too. I recall one occasion when a perfectly fine shirt had a tiny rip in the back where the shirt had begun to wear through a bit. And how clearly I recall the shock to my system when my usually loving wife came up to me from behind, put her sweet arms around my neck, kissed me behind the ear, then sneakily placed her fingers in the small tear, promptly ripping (yes, *ripping*) the shirt off my back. The fact that she had new dustcloths for a while was but a meager consolation.

To make a long story short: vociferous protestations to no avail (and I mean "to no avail" - one of my sons is a 6'4" Mountie), two sons whom I had supported for many years, working and paying for their food and clothing, even paying for their Christian (!) School education for many, many years, dragged me to half a dozen clothing stores, threw up all manner of jackets around my unwilling body, and in the end made me cough up enough of *my own* money to pay for a new jacket I did not want, nor need. Furthermore, I was forced to wear this new jacket immediately, while my good jacket disappeared into a plastic shopping bag which unceremoniously disappeared into the trunk of my protégé, where it still today languishes behind a box of egg cartons.

And then we visited another son, where my granddaughter, 14, greeted me with: "Cool jacket, Opa!" And so now I am really confused: How can one be "cool," yet at the same time be stewardly, and comfortable?

Frank DeVries lives in Nanaimo, B.C.

Religious freedom in Russia threatened

RUSSIA (Keston Institute) According to different media reports, the Russian war with Chechnya is making life more difficult for minority religious groups in Russia. The Chechnyans are seen in Russia as motivated by Muslim fundamentalism. As a consequence, all unfamiliar sects are treated with suspicion.

Lawrence Uzzell, director of the Keston Institute, says that all sorts of freedoms are being eroded in present-day Russia, but none more than religious freedom. The Keston Institute, located in Oxford, England, monitors religious freedom in the former Soviet bloc and in China.

In a speech delivered to a college audience, Uzzell pointed out that the Russian

constitution adopted in 1993 actually granted greater religious freedom than in the U.S. However, this was drastically rolled back by new laws enacted in 1997 at the urging of the Russian Orthodox Church. The latter felt threatened by the huge influx of foreign missionaries, indigenous Protestants, Pentecostals and Jehovah's Witnesses.

The 1997 law confers second-class status on all religious groups less than 15 years old. Freedom of (religious) speech applies to preachers only when they are addressing their own members. So far, it seems, the law has not been enforced; however, Protestant groups do report greater difficulty renting meeting places.

Israel preparing for Christian invasion

ISRAEL (Religion Today) Israel's Tourism Ministry is teaching Jews about Christianity. The government agency is educating customs officials, taxi drivers, airport workers, and police officers in the basics of Christianity to prepare them for the expected flood of Christian pilgrims to the Holy Land in 2000, The Associated Press reports.

The program involves a daylong seminar on the life of Jesus, the Apostle Paul's teach-

ings, and brief explanations of the major branches and denominations of Christianity. Tourism officials said they hope the classes will help workers understand and be more sensitive to the needs of Christian pilgrims. Police commanders will attend a special course on identifying cults or extremist groups that expect to see apocalyptic prophecies come to pass as the new millennium nears. Members of at least two such groups have been deported in the past year.

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Education/News

New science, engineering buildings open at Calvin College

CC Staff

GRAND RAPIDS, Mich. — Calvin College will officially open and dedicate two new buildings October 22-23, 1999, marking a milestone in the history of the school's four-decade old Knollcrest campus. Both new buildings are state-of-the-art facilities that will enhance growing educational programs at Calvin.

The John "Doc" De Vries Hall of Science is an \$18 million building that will support Calvin students and faculty in the life sciences — chemistry, biology and bio-chemistry. And the \$3 million Engineering Building — including the Prince Engineering Design Center and the Vermeer Engineering Project Center — will provide new research and design space for Calvin's engineering students.

"This is an historic moment in the history of Calvin College," said President Dr. Gaylen Byker. "Both of these new buildings are impressive. But what is more important is the work that will take place in these facilities. Students and faculty in the sciences and in engineering can come together in these places to learn and work together. The ways that these buildings will enhance our academic mission at Calvin is their most significant asset."

Tireless advocate of sciences

DeVries Hall (named for a former chemistry professor at Calvin who earned a reputation as a tireless advocate for the role of the sciences in Calvin's liberal arts curriculum) is first and foremost a hands-on teaching facility

equipped with 34 faculty offices and 30 state-of-the-art science labs. The approximately 70,000 square foot building will house the school's Department of Biology and its Department of Chemistry and Bio-Chemistry. It also will be home to the West Michigan Regional Laboratory — a medical education and research facility that is a collaboration between Calvin, Spectrum Health and Michigan State University.

Calvin's new Engineering Building consists of two working areas — the Prince Engineering Design Center for design work and the Vermeer Engineering Project Center for projects. The new Engineering Building houses faculty and student research, senior projects, metal and wood shops, and many other project facilities.

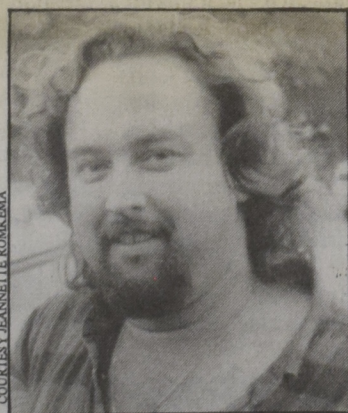
Canadian Council of Churches hires first Christian Reformed staff member

Alan Doerksen

TORONTO — Peter Noteboom is unique in being the first Christian Reformed staff member of the Canadian Council of Churches (CCC) and the only staff member who is fluent in English, Dutch, French and Mandarin Chinese.

On September 20, Noteboom became the agency's Associate Secretary for Justice and Peace. He will combine his three-fifths-time appointment with his doctoral studies in political theory at Toronto's Institute for Christian Studies.

As staff support for CCC's Commission on Justice and Peace, Noteboom is getting some challenging early assignments. On



Peter Noteboom

October 22, he was in Ottawa with CCC's Human Rights Committee for a day-long consultation with

representatives from the Department of Foreign Affairs and International Trade. One December 3, he will host a conference on current issues in biotechnology, including the theological and ethical implications of such issues. The theme speaker at that conference will be Dr. Donald Bruce, director of the Church of Scotland's Society, Religion and Technology Project.

Noteboom has taught English and worked with industry as a marketing administrator in mainland China for three years in the mid-1980s. From 1991 to 1996, he worked as a project manager with the Christian Reformed World Relief Committee in Niger and Liberia, with relief work and economic and social development projects.

Since settling in Toronto, Noteboom has been an active member of the Canadian Ecumenical Jubilee Initiative (which focuses on cancelling the international debts of the world's poorest countries), serving on its steering committee and finance sub-committee. He will continue to work with this initiative as part of his CCC staff responsibilities.

Noteboom's education includes a Bachelor of Arts from Dordt College in Sioux City, Iowa, and a Master's degree in European studies from the Catholic University of Louvain, in Belgium.

Mohamed goes to university

Campus Culture



Peter Schuurman

The campus is a bustling city of faces and races, a community of smaller communities. The Christian student group is one of the largest on campus, but of comparable size is the Muslim student group. We've had friendly talks, formal dialogues, and even some arguments—for example, over use of the one prayer space on campus—the Meditation Room. Today I asked Mohamed, the president of the Muslim Student Association on campus, to come by my study and tell me a little about himself.

Mohamed was born in Mogadishu, Somalia, and is the fifth of ten children. Although he declined to talk about clan politics in his home country, he said the civil war in Somalia was reason enough for him to leave his homeland, his family, and come to North America on his own. After being a refugee in Kenya for quite a while, he was sponsored by the World University Service of Canada to come to Brock university.

It's been difficult for Mohamed—adjusting to a new culture, strange accents, a different religious setting, and being so far away from his family. It's very expensive to phone, and as much as he tries to concentrate on his studies, he often worries about his family. "I feel helpless at times," he says.

"It is my religious belief that keeps me going," he testified. "It gives me peace of mind. Everything that has happened is the will of Allah. All that will come is the destiny that Allah has chosen for me. Things will get better."

When I asked him how he saw his studies and his faith coming together, he explained to me everything he does is guided by his faith. Everything he sees or does reminds him the ever-presence of his Creator.

"All studies, innovations, and accomplishments are gifts from God," he explained. "The only limit is that you do not, when you do well, refuse to prostrate yourself before God. That you forget your humility and say 'I am the Creator.' That is wrong."

The Saddest Story

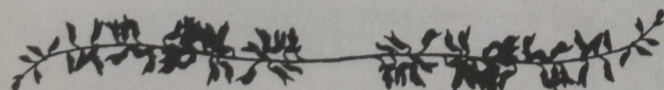
He then told me what he called The Saddest Story. He was in the university dorms first year, and he played a religious tape for six of his fellow students who had been drinking and listening to some loud music. "What's on the tape?" they asked, thinking it was Islamic music. When they heard religious talk instead they said: "That's not for us. It's religion. Forget about it. We don't believe in anything."

"This is so sad," Mohamed said. "These are the leaders of tomorrow? The policy makers of our country? This is a consumer society, where the only thing people have in common is their Nike shoes. They go to the mall instead of going to church or mosque. Religion does not matter any more — nobody cares. Such a society is doomed. A consumer society will destroy families, and eventually, the country. Religion gives you a sense of belonging — it gives you something to have in common with each other. Nike cannot build up families and community."

Mohamed is working on a computer science degree at Brock. He expects to get a job in the software engineering field, get married, and settle in Ontario. "But my home will always be far away," he said wistfully.

I let Mohamed edit this piece before I sent it to CC. I thanked him for taking the time to tell me about his life, his faith, and his home.

Peter Schuurman is the Christian Reformed chaplain at Brock University in St. Catharines, Ont.



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Arts/Media

Video Review

Tea with Mussolini

Reviewed by Marian Van Til

Rated PG. Stars Cher, Judi Dench, Joan Plowright, Maggie Smith, Lily Tomlin, Charlie Lucas, Baird Wallace, Massimo Ghini, Paol Seganti, Michael Williams. Directed by Franco Zeffirelli.

Video release date: 11/16/99.

Judi Dench and Joan Plowright in *Tea with Mussolini*.

Italy in the mid-1930s is a particularly sunny place for a group of well-to-do Englishwomen of a certain age. One (Judi Dench) is an art lover and aspiring painter who receives inspiration from the plethora of great Italian art all around her. Another (Joan Plowright) is a kindly but efficient secretary who, during the Great War, lost both her father and her fiancé and has never truly recovered all these years later.

A third is an elderly lady (Maggie Smith) who is the snobbish widow of a former British ambassador to Italy. She is a woman of leisure who amuses herself by comparing her own good breeding to the deficient manners and tastes of assorted Italians and Americans, particularly.

Italy doesn't stay sunny for long. This woman's extreme class-consciousness contributes to her tenuous grasp on reality, which in turn blinds her to the growing fascist spirit in the country. After all, she reasons, her husband knew and trusted Mussolini, and her husband the ambassador was no fool.

When she is so bold as to demand to see El Duce, seeking comforting words from him about his intentions for the country, she elicits a promise from him that all will be well; and she is naive enough to believe him.

Chock full of interesting characters

This film is chock full of interesting, somewhat eccentric characters, every one of them immensely believable. But our willingness to readily suspend disbelief is in no small part due to the dynamic acting of this illustrious trio who are easily among

Britain's best actresses of several generations. Seeing the superb talents of Maggie Smith, Joan Plowright and Judi Dench in the same film (and not only incidentally, but playing off each other) is a pleasure indeed. And holding her own in this formidable company is Cher. Yes, Cher — who has amply proven her acting ability in past films, but who (perhaps because of her personal flamboyance, and long singing career and association with Sonny Bono) is not taken entirely seriously as an actor.

Cher plays the other key female character, complemented by Lily Tomlin in a minor role. Cher's character is a flashy American New York dancer/showgirl who is out to enjoy life (she manages to find men who will keep her in the manner to which she has long since become accustomed). But underneath the razzmatazz, she is insecure and longs to be needed and truly loved. If her part is something of a cliché, Cher does an admirable job of turning that cliché into a real human being about whom we come to care.

Smith's character attracts pity

Maggie Smith's character could have been merely an extremely unlikeable snob, but through the slightest hints in body language and facial expressions, she allows us to feel some pity rather than mere annoyance with her character.

As war clouds gather over Italy and rumors about Hitler's activities in Poland reach them all, the secretary reluctantly takes on the care of a boy who is the illegitimate son of her boss. The boy

come to live with her and over the next seven or eight years, through the war, becomes a pivotal character in all their lives.

The "tea with Mussolini" of the title alludes to one short, but memorable, scene. But it stands for much more; and in the end is an ironic reference to the courage of this band of sisters in an increasingly difficult and dangerous situation.



Cher (right) holds her own among a formidable company of actors.

Engineering students call Calvin to account

CC Staff

A class of sixteen students in the Seminar in Environmental Studies conducted in the spring of 1999 at Calvin College under the tutelage of Dr. Janel Curry-Roper drafted a 60-page paper entitled *God's Creation, Our Obligation: an Environmental Ethic for Calvin College*. The document appears on the website of Calvin's engineering department. The project was undertaken to develop a Christian philosophy and ethic of the environment.

The students examined the environmental ethic of other colleges, brainstormed, and selected a list of seven topics they wished to address: environmental worldview, biblical foundations, critique of Christian attitudes, future vision, current statistics, mission statement, and practical implementation.

The paper examines seven different worldviews relative to environmental issues, finding something to appreciate in each but also criticizing each one from a Christian position. A sketch of some biblical foundations for a "creation stewardship" leads to a critical

assessment of some Christian attitudes and a critical look at Calvin College's blueprint for expansion. Two imaginary tours of the campus in the future project two opposite possibilities, one with ever-expanding parking lots and the other with the entire campus as a nature preserve.

The class analysed waste production over recent years, water pollution by the use of fertilizers on campus, and high water usage. They call the college to account by citing its own mission statement, which the students must have come to admire because it makes up about half of their presentation. Take a look; it's worth reading: www.calvin.edu/academic/geology/ceap/ethi.htm

The theme of stewardship is prominent in Calvin's vision statement. In 1985 the college began work on transforming 35 acres of the campus into an Ecosystem Preserve, constructing a wood-chip trail that skirts two ponds located on campus. Adjoining parcels of land were acquired in recent years to expand the preserve to over 110 acres.

Charity begins behind your computer?

Marian Van Til

"Wouldn't you like to be able to feed the hungry for FREE? Now you can. The Hunger Site will allow you to feed a hungry person every day at no cost to yourself."

That was the pitch I got in an e-mail note encouraging me to check-out <http://www.thehungersite.com>.

Every time a person logs onto this website (but not more than once a day per person), the site's corporate sponsors will donate money which will go to feeding

hungry people in the world. "This is an easy way to do a really good deed. So everyone can feed a hungry person today." I was sceptical. If true, it would be a noble and obviously helpful gesture — on my part and the part of the corporate sponsors. But (in keeping with the spirit of our age) maybe just a little too easy. (Should "No pain, no gain" apply to the stewardly use of our financial resources?)

Still, I was intrigued, but also sceptical. I signed on to the site.

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Church

Your church or your life: Chechen kidnappers demand sale of 'prayer house' to release young Christian

Barbara G. Baker

ISTANBUL (Compass) — Chechen militants who kidnapped a young Baptist deacon in mid-August are demanding that his church building in Grozny be sold in exchange for returning him to his family alive.

The penniless family of Vitaly Korotun, the last surviving male leader in the Grozny Baptist Church, received a handwritten letter on lined notepaper. Writing in Russian, Korotun had dated the letter September 16.

In a copy of the letter obtained by Compass, Korotun assured his family that everything was all right and that he was not ill.

But he went on to explain, "I discovered that there is just one option: to exchange me for the Prayer House [church]." The young deacon begged his mother and grandmother to sell the church "as soon as possible" and hand over the proceeds to his captors. "In this case, they will free me," he wrote.

"And if it is the will of God," he continued, "we will see each other." Now 23, Korotun came to faith in Christ only a year ago, a

church source said.

The letter was all in Korotun's handwriting, except for a one-line warning added at the bottom of the page: "And it should be 5,000 dollars on Monday."

Previous church leaders beheaded

Korotun's captors had previously demanded \$10,000 to spare Korotun's life, and \$100,000 to set him free. If their demands were not met, they had threatened to send his head to his family. Korotun's family consists of only his mother, grandmother and an aunt.

Korotun's two predecessors, pastors Alexei Sitnikov and Alexandr Kulakov, were both kidnapped and later confirmed killed by beheading within the past year. Contrary to the circumstances of Korotun's capture, however, no ransom notes were ever received for the two pastors.

Another Christian from Korotun's church, Alexandra Zaradniskaya, has also been held for ransom since early August by unknown captors, who are demanding \$4,000 for her

safe return.

After the murder of two elderly female parishioners in early August, the congregation renewed efforts to flee the country. So far, 23 members of the church have reached a safe haven in Krasnodar, southern Russia, where they are being permanently resettled. When Russian bombing raids began against the Chechen capital 10 days ago, some 40 members of the depleted Grozny Baptist Church were still in the city.

Priest's fate unknown

Nothing has been heard on the fate of Russian Orthodox priest Zakhary Yampolsky, church warden Yakov Ryashchin and parishioner Pavel Kaydshev since their abduction July 17 by armed men in Grozny. Two of eight other Orthodox priests kidnapped in the republic over the past few years are still missing and presumed dead.

Along with the Seventh-day Adventist Church, the Grozny Baptist Church was almost untouched by months of severe bombing raids during the 1994-96 war between Moscow and the

breakaway republic of Chechnya. The capital's Russian Orthodox Church, however, was left in ruins.

War stopped by prayer

Last summer, a Chechen government official told visiting Christians that he believed it was the prayers of the "real Christians" in Grozny that had stopped the war with Russia.

"Throughout the war with Russia, I have seen with my own eyes who the real Christians are, who the real 'People of the Book' are," the official said. "...The Baptist Christians continued to meet in their Prayer House, and during the war they never skipped a Sunday service. They prayed day and night and shared what they had with us, the Chechens. It is my personal opinion that this war was not stopped by politicians, or by pressure from the West, but because of the prayers of these believers."

Recent hostilities again flared when Moscow linked Islamist rebels in Dagestan and Chechnya with a series of September bombings across Russia that killed nearly 300 people. Although

Chechnya won *de facto* independence when Russian troops withdrew three years ago, Moscow still claims sovereignty over the region.

According to authorities in the neighboring republic of Ingushetia, 110,000 people have fled west across Chechnya's border into their territory during two weeks recently. The virtual state of war has made further contact impossible with Christians still living inside the volatile Caucasus republic, which Russian military leaders have vowed to seal off until Muslim insurgents are disarmed.

Although traditionally Muslim, Chechnya had no mosque under the Soviet regime until 1989. Since then, more than 600 mosques have been opened, most espousing the strict Saudi version of Wahhabi Islam. In February, President Aslan Maskhadov introduced Islamic law by presidential decree, overturning the 1992 constitution which defined Chechnya as a secular state, and giving himself unlimited powers.

Jews for Jesus wins Internet 'holy war'

Alan Doerksen

SAN FRANCISCO, Cal. — Jews for Jesus recently won a two-year battle to regain the sole use of its Internet domain name: jewsforjesus.org. In a precedent-setting decision of the U.S. District Court of New Jersey, U.S. District Judge Alfred Lechner

ordered a judgment of \$522,000 (US) against Stephen Brodsky and permanently barred him from ever again using the Jews for Jesus service mark on the Internet, reports Jews for Jesus in a press release.

Jews for Jesus calls Brodsky an 'anti-missionary' who boasted of

taking the organization's domain name in December 1997 for the purpose of diverting people from the Jews for Jesus web address and linking them to an anti-missionary site.

Warning to 'web pirates'

David Brickner, executive director of Jews for Jesus, applauded the court decision and said he was encouraged that 'web pirates' like Brodsky have been sent a strong message that Jews for Jesus will use whatever legal remedies are at its disposal to combat unethical and fraudulent behavior. He also pointed out that there are other important Internet issues facing his agency.

"We are in the midst of a new Internet challenge since we launched a major advertising campaign on the World Wide Web this past July," says Brickner. "We offered a free book called *Future Hope* to seekers. Yahoo [Internet search engine] pulled our banner ad after four days due to e-mail and phone protests. Lycos [search engine] honored a month-long contract with us but refused to renew, saying that controversy was bad for business."

Brickner observes, "It's amaz-

ing to see that 21st century technology can't cope with a first century message, namely that Jesus is the Messiah of Israel and Savior of the world. The web should be a marketplace for many ideas, even controversial ones. If Jesus were here today, he would be using the

Internet to get his message heard, and he would probably be banned by Lycos, Yahoo and other search engines for being too controversial."

Jews for Jesus was started in 1973, and has a staff of 150 in 10 countries and 26 cities.



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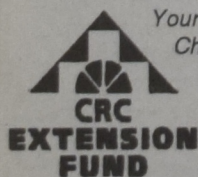
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Coptic Christians again under attack in Egypt

CAIRO, Egypt (Religion Today) — Coptic Christians are under attack in Upper Egypt. One priest has been killed and two others seriously wounded in separate incidents in the past three months, Newsroom says. Bissada Iskarous was shot several times in the neck and jaw as he returned from ministering in a private home on Sept. 24. The 35-year-old priest was in stable condition in a local hospital. Istaphanous Sabbi is recovering from stab wounds in the chest and stomach after an attack two months ago.

Two men murdered Aghnathous Al Mohariky in a field outside a monastery on Sept. 24. The assailants were convicted and sentenced to seven years in prison, a "slap on the wrist," Joseph Assad of Freedom House's Center for Religious Freedom says. The light sentences are part of "a disturbing pattern" by Egyptian authorities of ignoring violence against Christians, or treating it lightly, Assad said.

The government has been on the defensive about charges of Muslim violence against Christians since international media reported the arrest and torture of more than 1,000 Christians in the village of El Kosheh last year.

Church

Harvard students not too 'sophisticated' to welcome Billy Graham

CAMBRIDGE, Mass. (Religion Today) — Harvard students camped overnight recently to get a seat to hear Billy Graham speak. The evangelist addressed a standing-room-only crowd at the non-denominational Memorial Church in Harvard Yard on Sept. 26, church spokeswoman Ann Hall told Religion Today. "We were all thrilled that he came here to speak, and the response from the congregation and the student body was very positive," she said.

America's oldest university honored Graham as "a preacher of the Gospel, a Christian evangelist, and a voice for conscience and commitment," Baptist Press said. The proclamation was read before a packed forum of students at the John F. Kennedy School of Government, where Graham spoke on Sept. 27.

JFK Jr. sought his counsel

"Christ can come into your life and you can be a different person,"

Graham told the students after recounting his own conversion experience as a 17-year-old in North Carolina.

Graham talked about his relationship with John F. Kennedy, Jr., who died this summer with his wife and sister-in-law in a plane crash. Kennedy postponed his honeymoon to meet with Graham several years ago, and wanted to talk in-depth with him about Jesus Christ. That the two could not meet again before Kennedy's death is

"one of the great regrets of my life because I loved that young man and I loved his family," Graham said.

It was Graham's third speaking engagement at the university since 1982. Peter J. Gomes, a professor of Christian morals and a minister at Memorial Church, invited Graham because he is "an outstanding

spokesman for the Christian faith, and I wanted to give him a chance to be heard more widely at Memorial and at Harvard," he said.

Graham said he has "always been surprised by the warmth and the friendship and the open-mindedness" he finds among students and faculty at Harvard.

Church bulletin bloopers

CC Staff (various sources) —

- Don't miss this Saturday's exhibit by Christian Martian Arts...

- The agenda was adopted... the minutes were approved... the treasurer gave a grief report.

- Each year we host a missions conference and produce a magazine describing each of the organizations we support and the ministries available in our own congregation. We have a food program in the church for those in need which we call The Pastor's Pantry. Well, in the magazine, I (church secretary) wrote "THE PANTY FUND - so that no one will have to go without!" Oops.

- A visiting pastor came to our church and before the sermon said, "My wife and I are very happy to be here. Honey, get up so the brothers can see you."

- We have received word of sudden passing of Rev. Smith this morning during the worship service. Now let's sing "Praise God from Whom All Blessings Flow."

- This Sunday morning following services we will have our monthly fellowship.

- Sinspiration this Sunday night at church. Ya'll Come!

- This blooper showed up on the main page of the Internet web site for the Evangelical Lutheran Church in Canada: "In a show of near anonymity, the convention approved full communion with the Anglican Church of Canada."

- Lift up our Messianic brothers and sisters in Israel who are suffering during our prayer time.

- Couples Retreat: All couples interested in a fun time, meet John in the Courtyard Kiosk after church.

- Glory of God to all and peace to his people on earth

- Join us for a skirt presented by the Drama Team.

- We will have a Super Bowl party this Sunday night. We will also have our regular service.

- Summer Festival: Menu for Wednesday night: 1/2 baked chicken, baked potato, and corn.

- Applications are now being accepted for 2 year-old nursery

workers.

- Brother Lamar has gone on to be the Lord.

- The pastor will light his candle from the altar candles. The ushers will light their candle from the pastor's candle. The ushers will turn and light each worshipper in the first pew.

- Song Lyrics: What a friend we have in Jesus, all our sins and briefs to bear.

- Church sign: Jesus Saves! Safeway sign across the street: Safeway saves you more!

- For the group of ladies called Moms Who Care (and pray for the children in school). When their meeting was cancelled one week: There will be no Moms who care this week.

- Please welcome Pastor Don, a caring individual who loves hurting people.

- Come out this evening for a time of prayer and sinning.

- A woman's blouse was found at a table in the middle of the servant appreciation dinner. If you lost your blouse, please come to the church office.

- Overeaters Anonymous meeting will be held at 8 pm in the large room.

- The ladies in the style show will meet with their dresses down in front after morning worship.

- A worm welcome to all who have come today.

Facing death in the light of Scripture

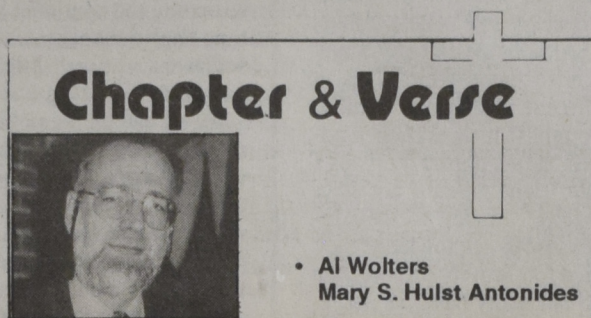
"What you sow does not come to life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else.... So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." (1 Cor 15:36-37, 42-44; NIV)

This verse is quoted in a recently published book which I have been reading: *Letters to Myself on Dying* by Mirth Vos. The author is well-known to many readers of Christian Courier; her book is the journal which she kept for thirteen months after she was told she had terminal cancer. In it she records the emotional and spiritual ups and downs of coming to terms with the fact that she is incurably ill. Scattered throughout the book are many Scripture verses, specially set off on its pages, which guided her as she wrestled with herself and God. The passage quoted above comes after the following two entries in her journal, made while on a holiday trip with her husband Jack to the Maritimes.

Cemeteries: problem and solution

Tuesday, July 9. Driving for hours through successive towns has its charm; however, my illness now alerts me to what I haven't noticed since my childhood trips: cemeteries. A sibling and I would play a 'counting animals on our side of the road' game, with different species having different point values. However, if a cemetery occurred on one's side of the road, all the accumulated points would be wiped out. Now I notice that every town has a cemetery beside the highway; some have two. I feel that every forty-five minutes or so I am being hit while I am down. Because...my inner eye keeps seeing the cortege of my own burial procession, and closer in, family members and friends in that moment when the ritual has ended, when all turn away from the grave to walk back to their cars, some with an arm about another, others holding hands, subdued for a distance, then starting murmured conversations.

Whap whap. Miles of driving. I am getting pretty strung out. Grieving the ending of the



marriage. Captivated by new sights. Flinching. Flinching again.

Wednesday, July 10. Last night before falling asleep I solved the problem of the cemeteries' assaults. No, God gave me this gift: 'Mirth, don't identify with cemeteries. They really have nothing to do with you. You won't ever have to use a cemetery, unless someone close to you dies before you do. You will never be in one. The cemetery is just a convenience for those who have to do something with your empty-of-you body. A cemetery is a giant composter, really. Drain the poignancy, the drama out of cemeteries. You will be somewhere else—with me.'

This 'think of it this way' eases traveling today. We pass a cemetery: I feel superior and sniff inwardly, 'None of my concern!'

Making Scripture come alive

What I found especially valuable about Mirth's book—besides its well-crafted prose, its unflinching honesty, and the deep and genuine piety which pervades it—is this way of making Scripture come alive by juxtaposing it with her own intensely personal journey. It is not written as a devotional book, but it does what many examples of that genre fail to do: it tears away the veil of pious platitudes which so often hinders our reading of God's word.

The last entry of the book is dated Wednesday, April 30, and reads, "We keep praying for time." This was written two and a half years ago. Since then, God has preserved Mirth's life, and even allowed her to take up her work as a psychotherapist again. Recently, however, just as her book was published, she has taken a turn for the worse. We do not know when death will take her away. But her book will be a splendid legacy.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ontario. Mirth Vos has been his therapist for the last two and a half years.

Prayer Request

Our Accounts Manager

Marsha Emke

was seriously injured in a fall on Monday, October 18.

Please pray for her, and for the rest of the CC staff as we try to continue our work without her for the rest of 1999.

Financial planning for Christians or "How shall we use what God has given us?"

Henry Eygenraam

In the area of financial planning, Christians are confronted with all the same choices and options that confront the rest of society. We do not lack for information; on the contrary, we are deluged daily from all sides and through various media with pitches for our attention and money. As Christians, however, we have a different perspective. It requires us to consider the motives of the forces that call for our attention and resources. This makes our financial planning more difficult. In addition, the current bombardment with information and the increasing array of options have become another reason that people do not plan: *it's just too much and too confusing.*

So where do Christians begin to plan? A good place to start is with an analysis of your present situation.

Where do you stand philosophically?

The Bible tells us in Exodus 19, as in many other places, that God is the owner of all that we "possess". Our time, talents (or abilities) and finances—all are a trust given to us for a while. How you exercise that trust to honour God is a measure of your relationship with him. Secular society has instituted some very strict guidelines and expectations, which trustees have to abide by in the administration of a trust. If you could consider your position as that of a "trustee", managing your possessions in relation to the Giver, it might help you make wiser choices.

Society considers that there is something irrational about our Christian approach to finances. Our contemporaries see us respond to God's command to give the first portion back to him, the Owner of all we have, and they wonder at our "foolishness". But many Christians who follow this practice can testify to a marvellous phenomenon: the remainder goes farther than the whole did before they gave part back. God fulfills his promise to bless the rest. He even challenges us to test him in this.

Where do you stand financially?

Look at your overall financial picture. List your assets and liabilities and ask some questions about the relationship between the two. Are you committing too much of your income to service debts for things that you wanted but maybe didn't need, or couldn't really af-

ford? Then you need to create a cash flow plan or budget with realistic numbers. Fewer than 10% of people have such a document and use it in their decision making. There is a saying that "If your outgo exceeds your income then your upkeep will be your downfall".

Now — with a clear understanding of your starting position — you can develop a plan. While doing so, you may want to keep these considerations in mind.

Address your risks

Consider the risks that you and your family face and cover them with appropriate products available in the market place. A young family, for instance, needs to have life insurance to replace the income of the primary earner if that person is taken away prematurely. The risk of disability and catastrophic health costs needs to be covered as well.

Remember that risk and return go together. When investing your money, you should consider the risks associated with the different types of investments. Often, those offering higher yield potential come with a greater risk of loss. Lower risk investments are usually those with a lower return, which may not even offset the combined effects of inflation and taxation.

Prepare for changing priorities. Consider your "Life Cycle" position. If you are older, you have probably experienced different financial priorities at various stages in your life. If you're young and have a young family, you'll recognize the common tendency to put off long-term planning because of your high family expenses. Remember, then, that even a small amount set aside over a long period of time will benefit from the compounding effect of time on money. When you are older, there may be more dollars available for savings and investments, but less time for these dollars to accumulate or to recover from adverse market events or low rates of return.

Don't abdicate responsibility for your financial decisions. You and your family will be the recipients of the benefits or failures of the choices you make. As part of your planning, make yourself familiar with the various investment "tools" that financial institutions offer. Learn to understand that they are like puzzle pieces that can fit in place to make the picture complete. Each type of investment has both opportunities and drawbacks that should be considered in

relation to the overall plan. Study the options thoroughly, just as you would in considering any major purchase like the acquisition of a home or automobile.

Consider the help of a financial advisor

The financial services sector has become the largest industry in our country, and it is driven by huge profits. There are many people who present themselves as planners and consultants. Some are competent and honest; others aren't. So choose with care! Many people have found themselves in serious financial difficulty because they thought that their chosen advisor was "a fine person, perhaps a Christian," who "would not steer them wrong". Later, to their regret, they had to acknowledge they had relied too heavily on someone who did not really have the necessary expertise or whose motives were incompatible with their needs.

Determine now what your pension(s) will produce in the future. In planning for your retirement, consider all of the sources that will contribute to your income. Government and corporate plans need to be integrated with — and perhaps supplemented by — personal investments to provide adequately for the comfort of your later years.

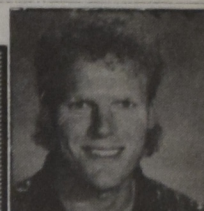
Don't just read this advice; do something with it. Finally we cannot over-emphasize the need to have a plan that is well researched and thoughtfully constructed, a plan that becomes the touchstone for *all your decisions* about spending and investing. It is a fact that the vast majority of people spend more time each year planning their vacation, which will last for 2-4 weeks, than they will spend planning their retirement years, which could last 20 - 30 years.

In this article we have only touched on the general concepts involved with the financial planning process. If you would like to have more advice that is specific to your personal circumstances, feel free to contact Christian Stewardship at 1-800-267-8890 and we will be pleased to arrange an independent visit with you to review your plans at no cost or obligation.

Henry Eygenraam is the Executive Director of Christian Stewardship Services, 315-600 Alden Road, Markham, ON L3R 0E7, 1-800-267-8890.

After the Buzzer

00:00



Tim Antonides

Sugar and spice (and Archie Bunker)

Boys are in big trouble. The latest pop psychology craze that's sweeping the continent tells us so. Within minutes of the Columbine High School massacre, political leaders, talk show hosts, and social analysts were busy condemning the poor job our generation has done in raising our boys. "They have not been listened to. They've had their emotions repressed. They've fallen through the cracks." The list of accusations went on and on. For what it's worth, I don't disagree with much of what's been said.

However, I say girls are in big trouble. I'm not saying this as a reaction to the above but as a teacher who's seen eight years worth of pre-adolescents and adolescents walk through the hallways. The way in which our culture is raising girls into women is an affront and a betrayal to their Creator. What does this have to do with sports, Antonides? Plenty.

A lot of research has been done in the area of physical education and gender (no, not all of it by man-hating, venom-spewing "femi-nazis"). The connection between lack of physical activity and the self-destructive, overly self-critical behaviour of many girls is well documented.

John Byl at Redeemer College led a workshop in which he pointed out some interesting facts in current research. There were three that struck me in particular:

1. Girls who participate in physical after-school activities are more likely to have a more positive sense of self.
2. If a girl does not participate in sports by the age of 10, there is only a 10 per cent chance that she will be physically active when she is 25.
3. At an early age, girls under-value and underestimate their capacity and potential for competency and physical activity.

In the simplest terms, females are under-represented and underestimated in the realm of sports and physical activity. This has done nothing to improve their self-worth and self-respect.

So, on a societal level, what do we do with this whole mess? First of all, it's time to get rid of the "Archie Bunker" perspective (i.e., guys' sports are more important). Now, I like playing hockey with the guys and then punching each other around in the locker room afterwards. It's guy stuff. It's great. Too many men, though, think that women are second-rate when it comes to athletics or that women's sports events are at some sort of inferior level. Sports have been dominated by men for so long that the mere mention of something like the WNBA (Women's National Basketball Association) creates insecurity, sometimes even scorn among men. Boys need to grow up and appreciate the fact that there need to be more opportunities for women to develop their athletic gifts. It's not some affirmative action delusion. It's a fact, Arch.

Secondly, the media need to be held accountable for the blatant lack of exposure to women's athletics. There's tons of great stuff to watch. Unfortunately, the "maleness" of sports is too firmly entrenched. Three per cent of newspaper sports stories, for example, focus on woman athletes. How ridiculous. Girls need strong, active role models in all areas, including sports.

I don't think our Lord is particularly impressed with how we've turned much of our athletic activity into an idolatrous, frivolous, bone-headed waste of time. Getting rid of some of its insidious sexism would be a small step towards redemption. It's not a matter of legislation; it's a matter of respect, integrity, and (dare I say the word?) fairness.

Tim Antonides is a teacher and sports coach at Surrey Christian School, B.C.

Agriculture

The way things were

My father, 93, will be writing this column for me. His eyesight has faded and his hands shake, so I will use excerpts from his memories recorded in a booklet entitled, "When Grass Was Free".

The word "grass" has a double meaning now. Virtually everything has changed so much that the life experiences of the aged among us are barely believable. Old-timers survived by hard physical labor; they endured hardship and spent little.

— Pa homesteaded in 1909 near Medicine Hat on one quarter section of land free and another obtained for a small sum. In 1910 he shipped a box-car of belongings on the train from Wisconsin. In the car were two cows, two horses, some chickens, furniture and machinery. Dad rode in the car to cram for the animals. Mother and we three boys, aged 2, 4 and 5, came by passenger train.

Hardship

— Within a month of arrival Mother died of diphtheria. The settlement was too new to have a graveyard, so she was buried 200 yards from our home. I was very sick that summer. We had no toys. I do remember playing on the grave because there was loose dirt there like sand. Dad married again the next year.

— After 1916 it got drier each year. By 1919-1920 farmers had begun leaving, and by 1922 there were very few left. Some were so discouraged they left everything behind. Those of us who remained began to ranch and so we were back to what the ranchers said would happen when the settlers moved in.

Work

— There was little time for children to play. We once made a pair of stilts and that was a lot of fun—too much fun! One day we came home from school and could not find them. After two weeks we found them cut up and in the woodpile. I wish we had not found them.

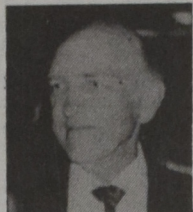
— When we came to Canada we had to buy firewood. In summer my brother Andy and I picked dry cow chips. On Saturday we picked two bags of chips so we wouldn't have to pick on Sunday.

— While Dad was breaking land, Andy, who was six or seven, carried plowshares to town for sharpening—a four-mile round trip.

— In 1924 my brother Jim and I left home to make some money during harvest. A farmer we approached for work looked us over and told us that boys can't do a man's work. We weighed maybe 120 lbs each and were skinny as a rail. We were in a grain elevator at the time, and the operator knew Pa. He said not to be afraid of hiring these boys for they have learned from home how to

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE



work. When we finished that fall, the farmer said to be sure to come back next fall and bring two more like us.

— In winter we would load up hay for the next day after supper so that we could get everything done that was necessary the following day. We put posts under the sleigh runners so that they would not freeze down overnight when it could be 40 degrees below (F).

— In the fall of 1918 we had to haul hay from 16 miles away. I had a rack, too, being 12 years of age then. I could tie the lines around my waist and have a good sleep in the soft hay as the horses pulled the load home. When we got home, we had to unload, grease the wagons, and do the chores, which included milking quite a few cows.

Costs

— We bought 100 head of old sheep for \$3.00 each in the fall of 1921. I quit school and began looking after the sheep. I had \$15.00 with which I bought five sheep. We built our numbers up year by year until we had 4500 head.

— There was free grass (grazing) until 1929. After that we paid 2 cents per acre for dryland, where there was very little water and 5 cents per acre for land with water. Thirty-five years later the rent was \$2.00 per acre. At one time we had 115 sections of leased land. It was for sale at \$0.75 to \$1.00 per acre, but no one was buying.

— Pa and I bought eleven young horses in 1930 for \$5.00 each. We kept two teams, broke the others and sold them for \$45.00 to \$50.00 each.

— In 1937 we bought a C.P.R. experimental irrigation farm to grow feed. We paid \$12,000.00 for 580 acres—250 irrigable. We obtained 10% off for paying the whole amount within a year.

— My parents did not leave us money. They left us a Christian heritage that money cannot buy.

Not surprisingly, one of my father's favorite Scriptures was, "Whatever your hand finds to do, do it with all your might." Dad's penchant for work has been both benefit and bane. His wife and daughters would have profited from more time with him. As his only son, I was privileged to work alongside Dad and enjoy that bit of creation he had dominion over.

Vern Gleddie owns and operates a sheep ranch outside Edmonton, Alberta.

Linking farm safety nets to environmental stewardship

CC Staff

GUELPH, Ont. — The Christian Farmers Federation of Ontario (CFFO) is recommending that existing safety net programs be linked to environmental stewardship initiatives, according to a CFFO press release. Safety net programs for farmers include such things as crop insurance, protection against price swings, and disaster relief.

CFFO's Provincial Board adopted the recommendation to link environmental care to safety nets for several reasons. These include: to care for the creation as an expression of a faith commitment; to refocus public financial support away from farm production; and to prevent possible negative reactions from trading partners.

"Linking safety nets to stewardship initiatives is an important way of giving something back for the welcome public support of agriculture," said Bob Bedggood, president of CFFO. "It's not only the right thing to do, but linking environmental stewardship to safety nets is also a good foundation for ensuring long-term public support for farming."

Not just the government but also farmers pay into the safety net programs in Ontario. The CFFO is recommending that instead of pay-

ing in cash, farmers be able to contribute their share of the safety net package through on-farm projects approved by their Environmental Farm Plan.

In-kind contributions

"Projects like buffer strips along streams or the capping of old water wells should be valid in-kind farmer contributions towards safety nets," said Bedggood. "This is a good way for farmers to tackle on-farm projects to benefit the environment without creating new financial incentive programs."

Another part of the proposal calls for the eventual redesign of farm safety nets into a whole farm assistance program that is tied into the farmer's cost of production.

At present, when there is a crop failure or other disaster, a farmer gets recompensed according to his average income over the last 3 or 5 years. The problem with this is that he gets least when he needs it most. If he's had several poor years, he gets a low payment; whereas, if he's had several good years, his payment is much higher because his average income is higher.

Under the CFFO recommendation, farmers would be paid according to what it costs them to continue production in the year ahead.

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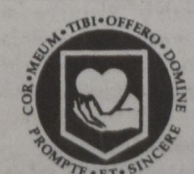
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The last issue of Christian Courier – October 18 – was delivered late for 2 reasons: printing was delayed by the Thanksgiving holiday, and mailing was delayed by the stuffing of the paper and some interesting inserts into a polybag. We regret any inconvenience this may have caused.

Investing with conscience

Claire Elgersma

When preparing this article on ethical investing for *Christian Courier*, I reflected on some of my experiences with investors — and some of their expectations with regard to ethical investing. Ethical investing is not a simple straightforward way of having hard-earned money work and produce wealth. Investors all have their own value systems and use different filters to determine what ethical investing means to them.

Different standards

One investor indicated she did not wish to invest in a particular bank because it had foreclosed on her brother-in-law, who was a farmer. She was very upset at how the bank had handled her brother-in-law's situation and felt that, in general, the banks were not very nice to farmers and small business people who came to them for financing. Another person wanted to stay away from mutual funds that invested in any facet of the entertainment industry which produced violent or overtly sexual movies or published sexual material. Others preferred not to invest in companies that did not have fair employment practices for their employees or had made huge profits by cutting their labor forces significantly. Yet another person I spoke with did not want to invest in companies that made either gas guzzling, inefficient vehicles that polluted the environment or the huge sport utility vehicles that threaten smaller vehicles on the highway. Another investor is very conscious of social justice issues and wishes to invest in companies that help alleviate poverty in poor countries.

All of these filters or criteria are very important; these investors all want to make stewardly use of their hard-earned money. They also have another investment objective in common: an expectation that their investments will produce a better rate of return than a Canada Savings Bond, a 5-year Guaranteed Investment Certificate or money sitting in bank savings accounts. And last but not least, since they are investing this money to build their retirement funds, they do not wish to put their money at great risk.

Clearly, Canadian investors are exhibiting a growing awareness of and an increasing demand for more than just profits and high returns from their investments. According to a *Financial Post* column by Bill Tieleman, a survey of 23 countries indicates that Canadians rank

second in the world when it comes to valuing corporate social responsibility. And how is such accountability measured? According to *Canadian Business for Social Responsibility*, corporate social responsibility is determined by an organization's policy and action in such areas as employee relations, diversity, community development, respect for the environment, international relationships, marketplace practices, fiscal responsibility and accountability. It is encouraging to know that these days more and more Canadians are acting responsibly with their investments and purchases.

A menu of options

So what can Canadians do? In Canada, the choice of mutual funds that use certain "ethical" criteria is more limited than it is in the U.S. The best known in Canada is the Ethical Group of Funds. According to its 1998 annual report it invests only "in companies and economics which encourage progressive industrial and employee relations, including adherence to employment equity, labor safety standards, and child labor laws; operate within countries and regions that support equal opportunity and adhere to non-discriminatory employment practices; derive a major portion of their income from non-tobacco related products; provide products or services for civilian, non-military purposes; derive their income from non-nuclear forms of energy; comply with environmental regulations and are committed to implementing environmentally responsible practices."

Another mutual fund company that has some ethical screening criteria is Clean Environment; it supports the concept of sustainable development. According to their brochures, "sustainable development is economic development that meets the needs of current generations without compromising the ability of future generations to meet theirs." Interestingly, Clean Environment does not call itself an "ethical" fund. Their fund manager simply believes that



Some people may question and challenge the whole idea of investing at all. They see investing as very risky and on par with gambling.

sustainable development is a key driver in the creation of shareholder value and that it provides solutions to social and environmental problems; so their approach is more principal than ethical.

Navigator Funds has just launched a new ethical fund called SAMI (Socially, Acceptable, Market and Investments). It will not invest in companies that are involved in weapons or defense, entertainment, tobacco, pork and poultry related products, alcohol-containing consumer products or interest-generating business activities. As you may notice, each ethical fund has different "ethical" criteria, depending on what values the investor uses to determine where to invest.

Other places for your nest eggs

Another option for investors wanting to use ethical investing criteria is to buy stocks in individual companies that meet specific ethical standards. This could, of course, present challenges for some people. Putting their investments in just a few companies — without sufficient economic diversity — contradicts the important rule: "Don't put all your eggs in one basket." Generally one should hold stocks from 15-20 different industrial sectors so that one's investment portfolio can have proper diversification. But for most people with \$50,000 to \$100,000 to invest, mutual funds themselves provide the average investor the necessary diversity.

to challenge certain decisions or actions.

An unexpected twist

Afraid that your investments might do poorly if you use ethical criteria — given that rate of return is not the key decision factor? Good news! There is growing evidence that socially responsible companies are in fact outperforming the Standard and Poor's index of 500 American stocks. Why this is happening is not clear. Perhaps it is because these companies consider a number of criteria and view issues from several angles including consumer and investor perspectives. Many consumers are now favoring companies they believe are being socially responsible and boycotting companies that violate human rights and environmental issues or exploit workers in third-world countries.

Such actions get the attention of the corporate executives and fund managers

Other investment considerations

So far I have dealt only with ethical investing issues. Some people may question and challenge the whole idea of investing. They see investing as very risky and on par with gambling. Some people feel it is morally wrong to invest at all; instead they leave their money sitting in bank accounts or in bank investment certificates. What they may not realize is that this allows the bank to use its own criteria (ethical or otherwise) when deciding where to invest. Leaving money sitting at the bank or insurance company is not necessarily bad, but it is passive investing that allows someone else to make the decisions.

Those concerned about ethical investments will also want to structure their charitable giving to include organizations that work for the poor and for social justice and corporate social responsibility. They can make charitable giving part of their church tithing and estate planning by giving to worthy organizations which assist the poor through community development programs. Investing and charitable giving can be done in concert and need not come at one another's expense.

If you apply the ethical standards strictly, none of the funds previously mentioned would pass. That's because most funds hold bank stocks and some entertainment company stocks, which many investors don't want to support. In truth, though, most companies are neither completely bad nor completely good. For example, over the last few years most large corporations have had to lay off employees in order to remain competitive. Is this unethical? Not necessarily. Even companies like Coca-Cola and Walt Disney would have difficulty passing tests for some ethical investing criteria.

Caveat emptor

I strongly believe that all investors should apply ethical standards. However, we should not be naive enough to think that just because some funds call themselves "ethical" that all others are therefore "not ethical". This is clearly not the case. Managers of many available funds seek to ensure that the investments they make on behalf of fund holders do not violate their values. Many also make certain that the products or services of companies they are investing in do not knowingly or blatantly destroy the environment. These managers recognize that both shareholder value and company profitability are strongly linked to environmental and human rights issues. As an individual shareholder or mutual fund holder, you can write to the management of your companies or your fund manager when ethical questions arise, or when you want

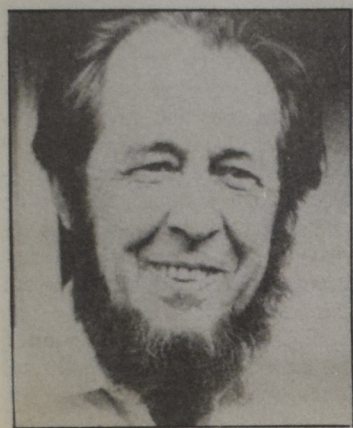
Claire Elgersma is an independent financial advisor registered through IPC Securities Corporation, and a member of Community CRC in Kitchener, Ontario. She can be reached at 1 800 513 8374 or 519 578 2591. Her e-mail address is celgersma@ipckitchener.com

Stewardship

Board rooms and barbed wire

Harry der Nederlanden

In the powerful, short novel by Alexander Solzhenitsyn, *One Day in the Life of Ivan Denisovich*, the prison camp or gulag is a metaphor for Russian society. As the story develops, we see the deep humanity that exists among the prisoners and the brutality of the guards, and we gradually become aware that the prisoners are actually freer than the guards. The group of Ameri-



Alexander Solzhenitsyn

can teachers with whom I studied the novel in an evening class were quick to see this irony. The masters, the guardians of the system, were more dehumanized than the people they imprisoned and sought to debase. The ones they put behind barbed wire, those labelled reactionaries and misfits, unworthy to be part of the new, classless society of Communism — these were the real preservers of human dignity and hope. Solzhenitsyn's art enabled us to see in them the true nobility and freedom of humanity.

If the world of the gulag was a reflection of Russian society, then the Russian people were the equivalent of prisoners. Isn't this what Solzhenitsyn was trying to suggest to his Russian readers? At the time, of course, very few Russians did see this. According to Marxist ideology, what distinguished them from the poor, benighted souls in the gulag was precisely that they were free, the freest people in history. As long as the Russian people believed themselves to be truly free, and the inmates of the gulag to be vermin, then they were identifying with the guards. Before they could grasp the story, they had to see that, although they were nominally free, they were no less prisoners than Ivan Denisovich. The American readers had no problem seeing this. Why didn't the Russian readers catch on as quickly?

Suppose, however, that the novel doesn't just have Russian readers in mind, I asked the class. Suppose it isn't addressed only to members of so-called totalitarian societies. What if the novel is also addressed to us? Perhaps we North Americans are no less blind to our condition than the Russian people were. Are we prisoners too? To imagine themselves as prisoners was a little harder for the class than to imagine it for Russians. The conversation kept returning to the differences between a democratic society like ours and the closed, totalitarian society behind the (then) Iron Curtain. "How can you say they're both alike?" was the big question, meaning: "How dare you (or Solzhenitsyn?) suggest that we're as blind and enslaved as those poor, benighted Russians!"

This class discussion of some thirty years ago came to mind as I browsed shelf after shelf of self-help, business, and management books at the local **Chapters** bookstore. All over North America I imagined businessmen, professors and psychologists bent over their keyboards (like myself at this very moment). Flush with success, eager to share with others the discipline that enabled them to succeed, they are madly pecking away at the keys to tell us how to adapt to the needs of the modern corporation, how to anticipate the transformations of post-industrial society, how to remake ourselves to fit into the knowledge society of the future.

Was there ever a time when there were so many preachers proclaiming the same message: "Be prepared to change — to be transformed!" And from what pulpit do these preachers speak? From the future, from the middle of some trans-national corporation hovering ahead of us in cyberspace like the pillar of fire and cloud that led the Israelites. Judging from the number of bestsellers on the shelves in front of me, I gather that readers are buying up these sermons as eagerly as believers gobbled up sermons during the Reformation. The contents are not quite the same, however.

I had approached the bookshelves with a vague notion of writing something to stretch the idea of stewardship a little. We usually think of stewardship in terms of our relationship to nature, to things. But to care for things means to impose a certain discipline on ourselves — individually but also corporately. This became very clear to me as I flipped through volume after volume that



Schools, board rooms and offices are not, of course, lined with barbed wire. Most of us do not seek to escape from them; on the contrary, we fill out applications to get in.

promised to remake us, personally, socially, managerially and corporately. A number of the books I scanned spoke of human resources or human capital as the main resource of the new corporation. As we speed into the information age, the experts tell us, material resources diminish in importance relative to "spiritual" resources, that is, knowledge. Almost all the gains in productivity made in recent years can be attributed to the computer and management revolution. Yes, the world it is a-changing, and no part of it faster than business, the corporation and the workplace. And the change is proceeding at an accelerating rate. But the basic, underlying "stuff" that is undergoing all this change is, of course, us.

We are being made acutely aware of this imperative for change. No matter how much change is celebrated it also makes us uneasy. Bombarded by the many proclamations about the coming Kingdom of the knowledge society, people are growing increasingly anxious about being left behind. They flock to seminars and bookstores to get the latest wisdom from the latest guru on how to transform themselves (and

their children): "What must I do to be saved? How can I be serviceable to the new order?" People seem to be lining up for the big cookie-cutter.

As I browsed through all those books offering formulas on how to transform ourselves according to some image of a future already upon us, Solzhenitsyn's shadow passed over me. I felt a Siberian chill. Are we too eager to submit ourselves to some Cyber-master who speaks in the name of an order yet to come? If we regard this order as inevitable, it will become so. Still, if it's a better future, why speak of shadows or self-made prison camps? Perhaps the

shadow came from the same sort of reaction that causes your eye to produce a dark spot after you've stared at a bright one. The sort of person required for our society of the future must be bright, self-disciplined, optimistic, emotionally stable, flexible, a loyal corporate team player, eager for success. Why should this scare us? Who fits the bill better than kids from evangelical homes?

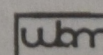
It is true that the industrial order that we are leaving behind also marginalized many, providing them little or no dignified role in society. The new order, it seems, will be even more demanding. It will impose even more exclusive qualifications on our "human capital". More will be weeded out, and the pressure to perform and conform will increase. Stress is already one of our number one ailments. What does stress indicate? That we are creating an environment that is not friendly to human beings. True, peasants and factory workers didn't work in friendly environments either. But they didn't rush out to buy books on how to be more docile peasants.

A great deal of discussion has been devoted of late to the causes of violence in our society. Much has been written about the impact of television. Who are these people who are doing the shooting? Are they avid T.V. watchers? Or people who have been subjected to powerful pressures to perform according to some ideal type by the institutions that make up their primary environment — institutions like schools, post offices, financial corporations? Schools, board rooms and offices are not, of course, lined with barbed wire. Most of us do not seek to escape from them; on the contrary, we fill out applications to get in. We exercise, groom ourselves, pay for years of schooling, practice our smile in front of the mirror, run to **Chapters** for the latest self-help book, and we pray that we will be found acceptable....

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Stewardship

Up with downward mobility

Elizabeth Henstock

As I sit on the grassy bank of the stream on this autumn day with my young sons, it occurs to me that the choice to live simply and responsibly has led me to this place, this moment full of things that money can't buy: peace, joy, love, hope. I'm not concerned with the cares of this world right now. I'm "careless in the care of God," to quote Eugene Peterson. But this inner carelessness doesn't mean that I can live recklessly. Stewardship is the name of the game when we manage God's resources for Him, wisely, generously, lovingly, enjoyably, frugally, creatively, selflessly, joyfully, simply, and even in a downwardly-mobile fashion (See Doug Caldwell, *Downwardly Mobile Lecture series*).

An attitude of giving, initiative, and provision widens my life and blesses a multitude, just as the smallest seed of mustard becomes the largest tree that hosts a flock of thankful birds.

When Stephen and I were married in 1990, we decided we would move from two incomes to one if we ever had children—that was six years before our family actually started. This decision had implications for us: a townhouse instead of a single family dwelling, and a budget that we had to stick to or debts might force me back into the workplace. But our culture is one preoccupied with getting, and we are not always aware of God's larger reality.

Beyond getting, God generously gives us many kinds of resources, not just financial ones, and living responsibly with what we have is a creative process that we are learning to enjoy and manage. At the same time, it is a daily challenge, especially when we want a quick meal or an expensive purchase like a couch. Managing his many resources, like finances, time, talents, and even children, reminds me of a verse from Peterson's *The Message*: "Steep your life in God-reality, God-initiative, God-provision." (3)

To be a wise steward, I believe, means firstly to be connected to God. His reality needs to infuse me. If he asks me to manage his resources for him, then it seems to me that he not only expects me to



Life is full of seasons. The opportunity to enjoy and savor each of them is the gift God offers: unexpected gifts of clothes, creative meal ideas, or just time at home with your children.

listen but also offers to inspire me as I go through the process. An attitude of giving, initiative, and provision widens my life and blesses a multitude, just as the smallest seed of mustard becomes the largest tree that hosts a flock of thankful birds. This creates a change in attitude from getting to giving, and from extrinsic to intrinsic motivation, so that my husband and I no longer work for it all by ourselves but faithfully wait for God to generously provide for all of our needs.

The budget helps keep our family accountable and organized financially. Larry Burkett's ministry of Christian Financial Concepts has great tools to help in this area. I especially like the Financial Planning binder and software, cash envelope system, and book, *Women leaving the Workplace*. We are enabled to give within our budget as we invite a family to share a simple meal at our home or sponsor a World Vision child. My husband and I are motivated by God's creative Spirit to a myriad of budget-meeting ways with our food, clothing and home budget

management. I plan meals based on seasonal and nutritional requirements, do a big grocery shop from a "store map of items" with cash, and then prepare food in large quantities from bulk and dried form like making bread in the bread machine or cooking dried beans. I take the challenge to purchase grocery staples in six month quantities and try to beat the grocery stores at their price war smoke-screen. Stephen helps bag pounds of fresh berries for the freezer and makes his educational game hobby into a small business to add perks to our life, or we do without and wait for God's possible provision.

God's provision is the most exciting part of the process. Once an unexpected inheritance provided the money to purchase a family van, and we're looking forward to a replacement for our old couch. Bartering is another way to get the necessary and pricey services of haircuts and babysitting. We trade with our neighbors for art lessons, or sewing and clothing alterations. Sometimes provision is ongoing, as when my sister sends us her

kids' hand-me-downs. We wear mostly "pre-owned" clothing that we find at consignment stores, garage sales, or the V.V. Boutique (Value Village). Shopping at clothing and toy consignment stores enables us to trade things we no longer need for things we do, like a baby bassinette for an almost new car seat and Duplo building blocks for our toddler. Big ticket items like quality shoes and eyeglasses are purchased at end-of-season prices or at special promotions. This process is not only fun, but it's relational too, since there are many things about stewardship that I learned from someone else: Stephen — *The More With Less Cookbook* (my favorite!); Marianna — makes roadside berries into gifts of jam; Wieke — designer clothes from alternate sources; Alaine — trading toys; Mom and Dad — a whole lot more!

I grew up in a family of one income. My mother is dedicated to this more-with-less attitude, as she manages the home and my dad contributes the salary plus his industrial engineer's skills of effi-

ciency, organization, and planning. It rubbed off nicely on me: the sacrifice, the planning, the delayed gratification, the relationship-building. For example, my parents built their cottage in stages: first they saved for a piece of land on Lake Superior, then for the lumber to build, then for the interior walls. In the meantime, they made do with cardboard for walls for a season.

A season. Life is full of seasons. The opportunity to enjoy and savor each of them is the gift God offers: unexpected gifts of clothes, creative meal ideas, or just time at home with your children. Living through the seasons is living in the moment with God. This season of frugality is especially dear to me because it enables me to be home with our two sons, and that is worth all the effort it takes!

Elizabeth Henstock is a former high school Artist/Educator with a built-in passion for living a creatively full life on her teacher husband's single income. Typing this article while nursing her second son Eliot, her palette is now her life!

Stewardship

Confessions of a penny pincher

Cindy Ruiter

I confess that sometimes people think I'm cheap. They just don't realize that I'm really being stewardly. There's quite a difference. Being cheap means you just don't want to spend money. But stewardship, I believe, is using responsibly what God has given us. I readily admit to the serious pursuit of stewardship in my life. I do this by trying to maintain a feeling of amazement at how much we have here in North America. Then I keep repeating one small rule to myself: "Less is more". This is really true, especially when you take into consideration the benefits of having an uncluttered house, and not wasting items that are never used, etc. So, we confess to using (and recommending) the following practices — among others — to honor the "Less is more" principle in our house.

I try to not spend unnecessarily.

I tend to buy too many things whenever I am in a store. So for me the best thing to do is to not even enter a mall when I have no specific need. I don't put myself into the position of buying items I can live without and probably can't afford.



We share as much as we can.

If there's extra in our lives or we see something cheap or free, we pass it on to someone who can use it. An example of this is fruit trees that are neglected. We have at least eight trees on our small street alone which do not get harvested by the owners; it seems wasteful *not* to use such a gift.

When I go grocery shopping the first places I check are the clearance bins.

Not all stores have clearance bins, but it

is worth finding a store that does. My pulse races when I spy the clearance bin full, and I can't push the cart fast enough, parking it within reach yet not crushing my preschooler or any other bargain hunter. The markdown is usually 75-90% because of things such as bent or squished packaging of dry goods. Produce is marked down as soon as it is just slightly overripe, or bruised. Shoot, that's how it is in my house all the time anyways. Bakeries always mark down day old goods; again — this is not something that is uncommon in our household!



We garage sale.

In a country such as ours there's such an abundance of 'stuff' that many people do the most stewardly thing possible without realizing it. They clean up and sort their possessions and then hold a garage sale. This is truly the only way to go. Yes, we also go to second hand stores, but believe you me, garage sales top anything else available. That's where I buy most of the clothing for my family for minimal dollars. And there are so many sales around with so much to choose from, I can actually afford to be picky, and take only the best!

I stock a 'gift cupboard'.

This cupboard is filled with things found mostly at garage sales — all brand new items that I find, maybe not in the box or original wrapping, but that doesn't really matter. Who would dare complain? I figure instead of spending money on someone, I've invested my time and talent by hunting out a good deal...that's worth a lot, according to me!

I make things if I can.

When I see something very simple being sold for a too-high price, and it's something we use on a regular basis, I try to make something like it myself — if it's feasible and



I have the talent and time. Greeting cards are one that give me great satisfaction and are quick and rewarding to create, as is wrapping paper.

We pack it along.

During any type of daytrip or outing, buying some juice or a snack can cost more than the actual day out. In this case, I will happily pay for something prepackaged (something that is rare for us) at the grocery store, and take it with us. We still save that way, the children aren't TOO embarrassed, and we don't succumb to high priced vendors.

We look for other ways to give to the needy instead of giving cash.

Once when there was a national disaster somewhere, one church in our area prepared

a container of supplies, filled by the local Christian community. It was a joy to go through our home and collect extra blankets and towels and sweaters, and bring them to a location close to our home. Our children caught the spirit quickly — and were eagerly offering some of their toys.



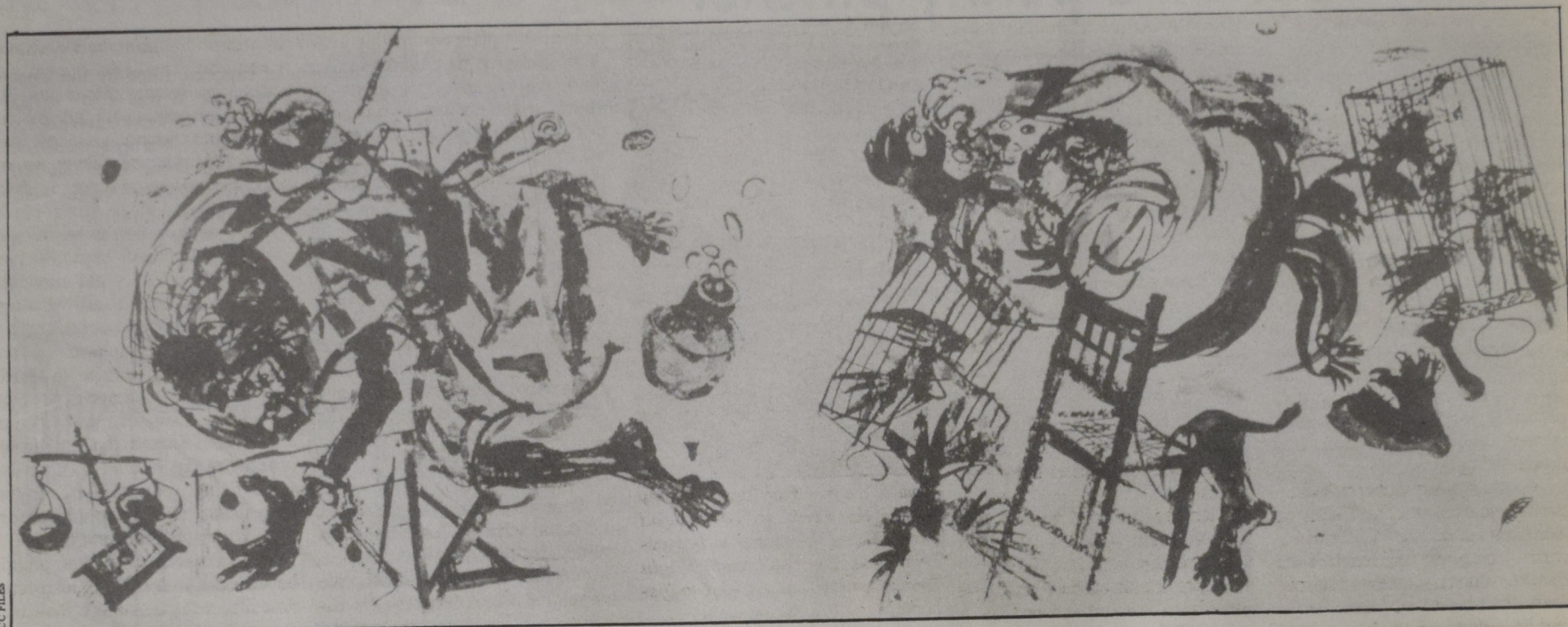
These are just a few examples of the ways we, in our small family circle, try to use the gifts of God wisely. To honor Him, we want to practise generosity and appreciation, and we do this in front of our children so that they will also learn. Our rule of thumb is to continuously look at the people who have less than we do. Doing this keeps things in perspective. It helps us to reduce our consumption, reuse our excess, and recycle as much as we are able.

Cindy (Van Hemert) Ruiter is a Mobile Lab Assistant in Langley, B.C. and a member of First CRC. She and her husband Ken have 3 children.



Stewardship

Jesus and money



Jesus chases the money-changers out of the Jerusalem temple.

Bert Hielema

We live in a society obsessed with money. In the church we say: "Blessed are they who come in the name of the Lord." But both in and outside the church we confess: blessed are they who come in the name of silver and gold. By and large, people are not measured by what they do or say, but by how many possessions they have. Money is the most important rule in today's society, and the acquisition of it is seen as its highest goal.

Some are so taken in by its mere possession that money becomes their secret life: they always think themselves poor and portray themselves as such, but they do this because they simply cannot part with money. They become hoarders, avaricious, like the infamous Tar-

tuffe. Others are fascinated by money because it enables them to buy things and show off their acquisitions: it allows others to envy them. Most North Americans seem to fall in that category. Curiously, even though they regard money as the highest goal in life, where the two-income-family has become the norm, they often spend it before they have it, and mortgage their future at a rate never experienced before in modern history.

Money, in short, is seen as the meaning of life: our actions are geared towards that goal, and if we can't make it by working, perhaps playing the lotteries will do it; or a bit of cheating here and there might help, as well. It seems that no institution or person has become immune to the power of a

bribe. Nothing seems sacred anymore. Even the image of the Christian Reformed Church in North America has suffered because of dubious investments which promised a much higher yield on money.

Inspired and unpredictable invention

Money can be a dangerous thing and a strange substance, as well. In the past year or so, the money market has gone crazy with the decline of several currencies: the Korean won, the Thailand ringgit, the Indonesian rupiah, the Russian ruble and the Brazilian real have all depreciated by enormous percentages compared to the dollar, which still seems "almighty."

In spite of all its drawbacks, money, as a tool to facilitate the commerce between human beings, was and is, nevertheless, an inspired invention. It has tremendous potential for both good and evil. That's why, when first invented, it was administered by the priestly class.

Today, more than ever, money makes the world go round, and goes 'round the world with a velocity equal to the speed of light and in torrents unequalled in history: the daily flood amounts to more than one trillion dollars. Because of money, the global economy is like a jet plane: fast, comfortable, and if (or when) it crashes, its fall will be spectacular.

But what has all this to do with Jesus?

Jesus, the pauper

When Jesus came to earth, forever to retain the status of both God and human, he could have been a human being of any description, stature, degree and condition; and yet he chose to be poor. The English poet Christopher Harvey said of him in the 17th century:

*It was Thy Choice, whilst Thou on Earth didst stay,
And hadst not whereupon Thy Head to lay.*

No wonder that throughout the Middle Ages Jesus is pictured not just as God, but as a pauper. Curiously, the fastest growing Protestant movement in Brazil, the so-called *Crentes*, as the believers are known, preaches the theology of prosperity, which promises material success as well as eternal salvation, a somewhat distorted ideology imported from North America. Compare Schuller and the Crystal Palace. With such a complete reversal of what Jesus portrayed in his life, we do well to investigate more closely the relationship between Jesus and money.

A personal dislike

I am convinced that Jesus had some basic misgivings about money — just as we do at times. We all know that wealth and its acquisition makes people do crazy and often dishonest things. Jesus knew the power that money can have on us. "The love of money is the root of all evil," is Paul's warning to Timothy.

If I understand Jesus correctly — and I must admit that this is no easy thing, because it requires a great degree of self-knowledge — there was also a deeper reason he avoided wealth, something very personal. I get the impression that Jesus went out of his way to avoid contact with money and was even loath to touch the stuff. Why do I say that?

Well, Jesus has perfect insight, hindsight and foresight. We will recall that his betrayal, his suffering and death were directly associated with money. How would we feel — how would I feel — if I knew that money would eventually kill me? I think that this knowledge governed Jesus' attitude towards money and perhaps even towards economic theory.

I had better back this up with some concrete examples, so here are a few. Take the feeding of those thousands: Jesus knows that if these people had gone off to buy bread and fish in the neighboring stores, the merchants, being good businesspeople, would have suddenly increased the prices of these basic food items because of sudden great demand. The law of supply and demand is certainly not a latter-day invention: it has existed as long as people have traded. That's what economics is all about: charge high when everybody needs what you're selling.

So what did Jesus do to forestall this price-gouging? He simply by-passed the economic law of supply and demand and created bread and fish *ex nihilo* — out of

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The abuse of money

Then there is that uncharacteristic incident in which Jesus becomes enraged and chases the money-changers out of the temple, upsetting much more than the tables. We must remember that having these business people do their work in the temple was an age-old tradition, and necessary to keep the Jewish house of worship functioning properly — only certain kinds of money were accepted in the temple. And how else to get the proper animals for sacrifice? I think it was money and its abuses that made Jesus so angry.

Another more indirect indication: I find it curious that Judas, the unredeemed among the disciples, carried the purse and handled the finances: Judas, who loved money more than he loved Jesus. In the end he ended up with 30 pieces of silver, and discovered that money as an idol demands our very lives. In that sense we are much closer to Judas than to Jesus (I include all of us in the overly rich West).

Another tip-off, I believe, was Jesus' great disdain for the nominal value of currency, evident when Mary spent perhaps a year's income on that precious oil. "So what!" Jesus remarked. "So what if she spent a large sum. It's only money."

Royal prerogative

Or consider the occasion when Peter was asked if Jesus would pay the temple tax. "Of course," is Peter's immediate reaction, "of course Jesus pays." But for Jesus

this was not such a straightforward matter. Why this reluctance to pay the temple tax?

I have a theory about this: I think Jesus knew that perhaps this very money given to the temple was going to buy his life and ensure his death. In an ironic twist, with almost a touch of black humor, Jesus shrugs his shoulders and says: "OK, it's not important. Let's not major in minors. Go to the lake, catch a fish and there you'll find a silver coin enough for both of us."

I like that. Jesus is never skimpy. And, of course, with this gesture, he shows that all the fish in the sea — and by implication, the cattle upon a thousand hills — are his.

Here we see Jesus' royalty shining through. Queen Elizabeth never carries a wallet. Wherever she goes on an official visit, she goes free. Jesus is the same, and of course, far more so. Here he shows that he is the King of Kings and the Lord of Lords, but people do not recognize him that way.

Two realms or one?

There's more. Remember that familiar encounter with the Pharisees who were out to trick him? They asked Jesus whether Jews should pay the Roman head-tax. Jesus calls for a denarius (he doesn't carry money), examines the coin and asks, "Whose image is this?" They dutifully answer, "Caesar's." Jesus replies, "Then give to Caesar what belongs to Caesar, and to God the things that are God's."

Those of us who grew up in the church have grown up with that story. On it we have based the separation of church and state, and we have interpreted this to mean that there are two important divisions in society: God and the State. Well, we live in times in which all automatic responses need to be questioned, so let me try another angle.

In the first place, Tiberius, the then emperor, did not own the coin any more than the heirs of George Washington or Queen Elizabeth have the legal right to the bank notes which carry their image. In his compact answer Jesus touches upon two important aspects of society: the political-economic reality represented by Caesar and money on the one hand; and the eternal, as expressed in the Kingdom of God on the other.

He implies, in the political part, that, no, he would not support an armed revolt or even passive resistance to Rome; and in the economic sector he asserts that the tax



Today, more than ever, money makes the world go round, and goes 'round the world with a velocity equal to the speed of light and in torrents unequalled in history:

and the coins themselves are simply human devices, and that all of life, including money, is a matter of faith. That the latter is true is evident from the many devaluations the world has witnessed in the past year, with the Indonesian rupiah losing 80 per cent of its value. In essence Jesus implies that the value of money is sheer fiction. The only matter that counts is the eternal — God's Kingdom — which is at hand.

So here is a curious twist in the

historical explanation of this incident. Jesus, by his life, and in that particular instance, proclaims an almost revolutionary renunciation of the world of money. But today we explain this passage to mean exactly the opposite. Where Jesus saw only the Kingdom (which includes all things, also money) as the dominant factor of his life and that of his followers, and money at best as a minor player, today, based on this very text we believe that there are two realms of equal importance: Caesar, the State, represented by taxes and money; and the Church, in charge of the "sacred."

We love money

Here we are face to face with a dilemma: whereas Jesus abhorred money, by all indications, because it contributed to his death, we adore it. Whereas Jesus lived without money, our lives are centred around it.

Jesus once made a radical statement: "You cannot serve God and mammon." In our Western world everything is about "mammon": the stock market, the strength of the dollar and the price of gold are three items mentioned in almost every newscast. Let's not kid ourselves: Mammon is God, the dollar is King, and possessing it is owning the Holy Grail.

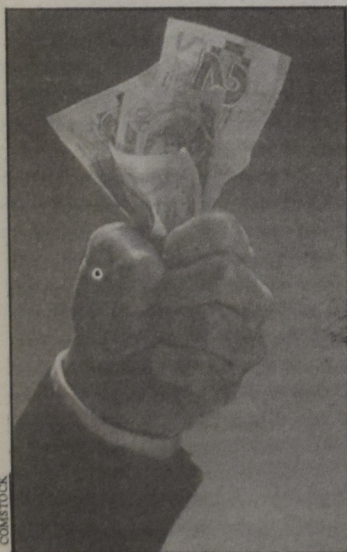
We now put a price tag on everything. First on Jesus — 30 pieces of silver — and now also on

the rest of creation: the woods are paved, the mountains mined, the seas eaten, species eliminated: all because of money. We all participate in that criminal act. Jesus was sold for the price of a slave; we are selling creation to serve us as a slave.

We, as six per cent of the world's population, cause 40 per cent of the world's pollution, in perfect accordance with the aims of capitalism, which defines itself as "creative destruction." I am more and more inclined to think that capitalism and its exponent, the global money economy, is the anti-Christ. I know that's a strong statement, but I think that's why Jesus feared money: he foresaw how destructive it would be for him, for his creation and for us.

He died so that we, too, could be included in his life, a resurrection life, a far better life than we can ever live in a money-society. If we want to share in that life, then we must regain a new sense of value; we must reset our priorities to have our treasures expressed, not in money, but in love, in genuine compassion for all God's creatures, humans, animals, trees, flowers, air, water. God so loved the cosmos that he gave his only Son... (John 3:16).

Bert Hielema lives in relative wealth in Tweed, Ont.



Jesus once made a radical statement: "You cannot serve God and mammon." In our Western world everything is about "mammon."

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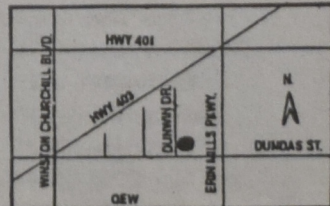
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Don't envy me, Christian, it's a waste of time

Jay Reay

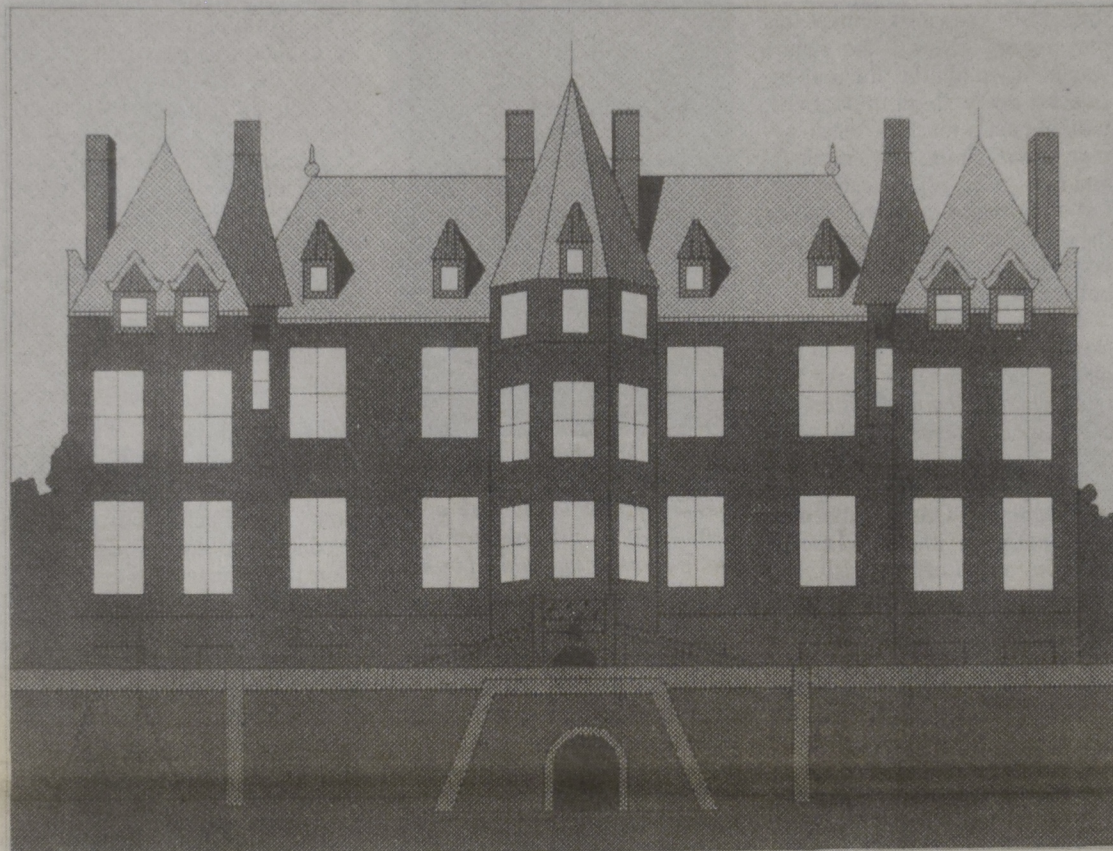
Of all the sins, envy is the one for which I have the least understanding. If I am free of any sin — a hubristic and smug thought, no doubt — it is envy to which I have the least claim. I just cannot understand why any of us should waste time and spiritual energy being envious of others.

The world and all that's in it can be yours for the price of a Gold Card. So we kill ourselves working harder than we ever did to make more money to spend on things we don't need.

We might like to be rich or beautiful, clever or funny; to live in a big house; to be waited on hand and foot; to be financially independent. Yet we also want to live our faith in a way which allows us to be free of worldly cares, to be truly spiritual. It is the contradictory nature of the envious to want mutually exclusive benefits we cannot have.

All of us are blessed in that we can put to work the talents God has given us. But, just as there are always people less well off than ourselves, no matter how talented we are, or how great we become, there will always be someone else richer, better looking, more famous, seemingly happier. If such absolute perfection is out of reach, why be envious of those who appear to have more?

Whole industries are founded on envy. As the Austrian economist Ivan Illich writes in his book *Tools for Conviviality*: "In a consumer society there are inevitably two kinds of slaves: the prisoners of addiction and the prisoners



"We might like to be rich or beautiful, clever or funny; to live in a big house; to be waited on hand and foot; to be financially independent."

of envy."

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We must have perfect teeth to be desirable, and we can if we gargle with Listerine. We can get the girl of our dreams if we drive a Porsche.

Shopping is the new religion and it is fuelled by envy. Buy this coffee. Get that house. Take a cruise. Fly to some tropical island

unspoiled by mere tourists. You don't ski? You have no sailboat? How can you be happy with such a deprived life?

Sit in Economy and envy the guy up front in First Class getting a massage. We hate him for the flashy little pack of goodies the cabin crew hands him. Why is he getting complimentary body gel while we're getting peanuts?

But take heart. The world and all that's in it can be yours for the price of a Gold Card. So we kill ourselves working harder than we ever did to make more money to spend on things we don't need.

All because we covet what

other people park in their driveway or where they go on vacation.

Sad, but all too true. But it is more than just hankering for the perfect life. Today our whole lives are run by our envy. Even within the family it can be damaging. Marriages break up when envy has a place by the family hearth.

Love does not envy

A man envies his wife's burgeoning career or her artistic talent. She envies his easy way with the children or his friends outside the family circle. This puts real strain on how they interact. Although it is quite a common feature in families, envy cannot be part of a loving relationship:

"Love is patient, love is kind; it does not envy..." (Cor. 13.4).

Sibling rivalry is frequently a sign of envy. The hatred Judah and his other brothers felt for Joseph arose out of their envy for his talents and their jealousy of his favoured position with their father.

Sibling envy is often a short-lived phenomenon, one we grow out of quite quickly. The girl who envies her brother's physical difference which enables him to write his initials in the snow soon enough grows up to revel in the

innate superiority of women.

When I was a boy I envied my sister's excellence at the piano so much that I gave up the instrument after Grade 6 examinations because she played Chopin and Scarlatti better than I ever could. I've regretted it ever since and this taught me the futility and insidious danger of envy. Cutting off one's nose to spite one's face is never a pretty sight.

There is a tendency today amongst modern entertainers to denigrate the skills of other, more successful celebrities. This stems from the envy the talentless have for the talented, and is reprehensible. Critics are often envious of the artists they review, because they know they can't do what the artist can, so they put her down.

The violin-playing grasshopper of Aesop's fable envies the ants their material security; the ant envies the grasshopper his carefree life in the sun. They each depend on the other — the grasshopper entertains the ants while they work, ants feed the grasshopper during the winter.

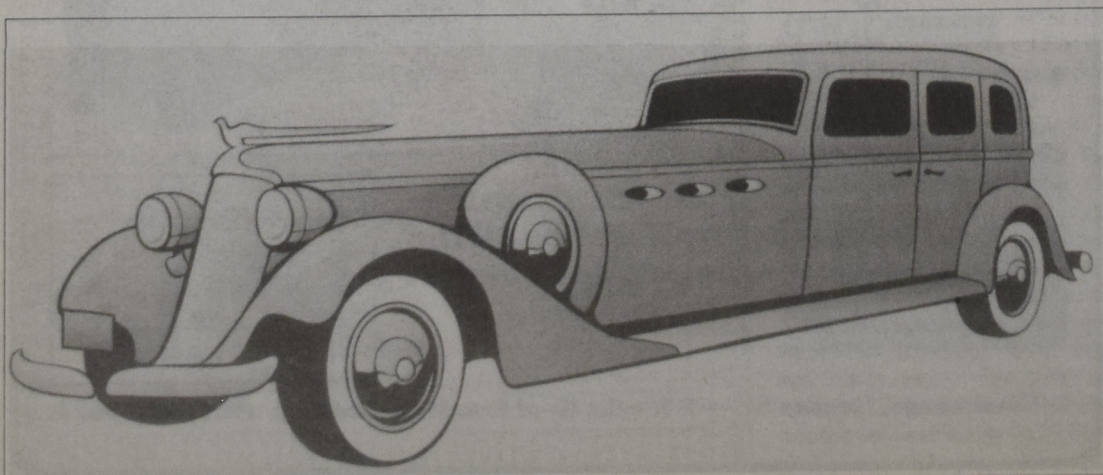
Such symbiosis is essential in our complex societies. The quality of our lives depends upon a huge and interconnected range of people, some of them inevitably richer (or poorer) than others, each possessing something the other doesn't have. None of us reading this journal are materially deprived or in want of the basics of life. Yet we envy the poorest soul on earth if he has something we don't.

The most valuable possessions we have are our minds, our spirits, our relationships with our life partners, our children and friends, and above all our relationship with God. Do we really need more than we already have?

Envy is such a waste of time and spirit. It doesn't do us any good, so it's an easy sin to throw out. But you don't have the willpower to cast out envy? I have the answer: send for my brochure today (it's in full color and your money back if not absolutely delighted) and help me to buy the things I covet.



Jay Reay lives near Oxford, England, and is a knowledge management consultant.



Book Review

Reformations: A Radical Interpretation of Christianity and the World (1500-2000)

By Felipe Fernandez-Armesto and Derek Wilson. Scribener, 1997, 324 pp.; \$30.00 (US)

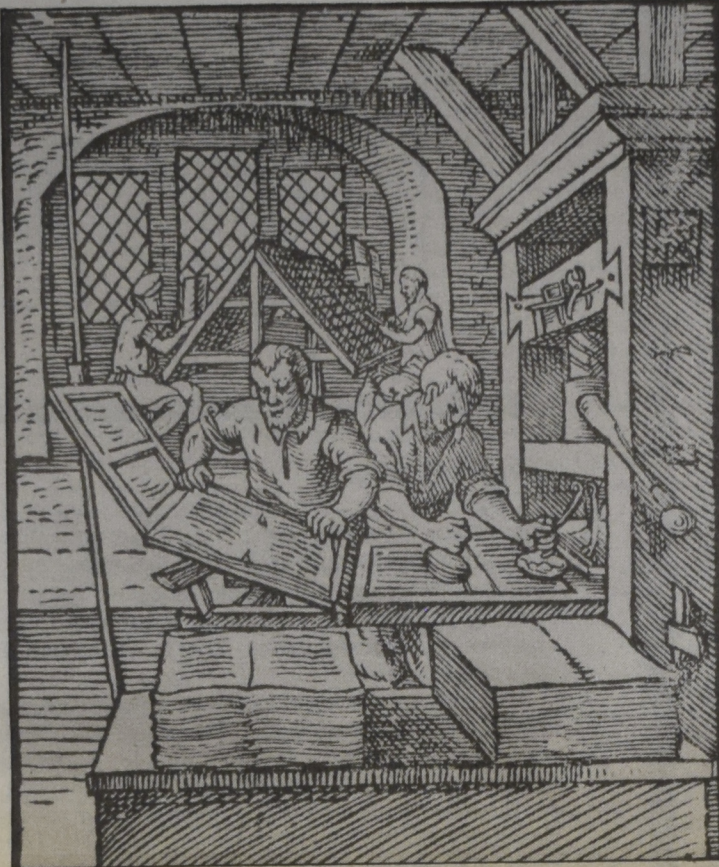
Reviewed by Harry der Nederlanden

The writers, one Protestant and the other Catholic, prompt us to take a fresh look at the Reformation. They do so by arguing that reformation is not a single, discrete historical event, but a process. The dynamic for renewal and change in the church existed before the Reformation and afterward, and not just among Protestants but among Catholics as well. They write:

At one level this book is written to subvert traditional views of the Reformation's importance: we find the origins of Christian diversity not in any particular events in the church's past, but in the very nature of Christianity. At another level, we make the Reformation out to be even more significant than traditionally supposed: we understand it not just as a series of movements confined to the past, but as a theme overarching the whole history of the church and still active and influential indeed, powerfully reverberant in the present.

The theme of this book is a healthy antidote to the sort of history I was taught in high school and college. The Reformation proper was neatly distinguished from Catholicism of course, but also from Renaissance humanism, Anabaptism, hermeticism and several minor isms. Instead of focusing on the impact of a few lionized reformers like Luther and Calvin and the influence they exercised, this book leads us to focus on the power of the open Bible to keep calling people to repentance and reform throughout the history of the church. It introduces us to a colorful gallery of characters and movements presented sympathetically but not uncritically. For every responsible prophet inspired by Scripture to call for change and to galvanize others there were two crackpot visionaries and as many heretics. It is not always easy, especially in the thick of conflict, to distinguish prophets from heretics.

To the Catholic Church, of course, Luther and Calvin and their followers were heretics. To the Reformers the entire hierarchy of the Catholic Church had become heretical, as human traditions and outright abuses were allowed to obscure the gospel. But the Reformation also spawned literally hundreds of sects that shocked the Reformers no less



Early printers at work: a woodcut by Jost Amman (*Das Ständebuch*, Frankfurt, 1568). In an age where not all were literate, woodcuts were important in communicating Reformation ideas.

than the Catholic Church and the civil authorities. It did not take long, therefore, before the Protestant churches began establishing traditions of their own and writing confessions to control the wild profusion of interpretations that resulted from the ready availability of Bible translations to anyone who could read. The authors speak of the "Bible mania" of the early 16th century: people eagerly learned to read just to have access to the Word, and farmers read the Bible to their workers and landlords to their tenants. Every church and sect that sprang up had to deal with the question of the limits of private interpretation and the authority of the group to set limits.

Many reformations

By showing how different strands of Christianity were struggling with the same fundamental problems as they sought how to be holy and pleasing to the God of the Bible, this book does at times blur important differences, but this is healthy for those of us who have grown up with perhaps an overly clear map of the Reformation. For the most part, they manage to be exceptionally even-handed. On the subject of the bread and wine in

the Lord's Supper, for example, they point out that all parties are speaking of mysteries difficult to conceptualize, but they also show that it was no mere quibble. If the elements are really the body and blood of the Lord, then, the Reformers pointed out, the mass was a repetition of Christ's sacrifice. A sacrifice needs a priesthood to preside over the rite and to stand between God and humanity. The debate about the bread and wine was, therefore, also a debate about the structure of the church and the place of the ordinary believer in that church. So it was as much a political as a theological question. The authors manage to clarify issues without trivializing them in order to be ecumenical.

The chapter on evangelism and missions relativizes the Reformation in yet another way. It sketches the Word-driven impulse of Christians of every persuasion to extend the good news of the Gospel. This drove both the Catholic and Protestant church to send missionaries to the Americas and later to Africa, but it also drove them to deepen the knowledge and commitment of nominal adherents close to home. "Protestants and Catholics were divided, in some particulars, about how to reform

religion, but they were united in a common project for the reformation of culture – not just 'popular culture' but of the life of society at every level," the authors argue.

Part of this evangelistic drive is also a drive to unity. The way to achieve unity, the Catholic Church assumed, was to enforce a sameness of belief, since it claimed to be the church universal and to speak with the authority of St. Peter. Most forms of Protestantism also sought to establish some degree of sameness. This need to create unity through uniformity has splintered Protestantism into ever smaller sects. This process continues to this day in almost every denomination. We are told, for example, that in 1910 the National Methodist Church of Chile broke away from the body established by Yankee missions. By 1962 this church had split into 15 churches, each of which was threatened by further division.

This, too, is a heritage of the Reformation, however unintended. In the modern age, when religion has been largely privatized, such divisions have limited repercussions. At the time of the Reformation, however, spiritual unity was closely linked to the stability of society and of the state. The inability of Catholic and Protestant Christians to come to some mode of cohabitation in mutual tolerance produced decades of civil unrest. Society and the state could not survive such perpetual uncertainty and strife. The solution that emerged from the failure of Christianity to deliver what it promised – love and peace – was the secularization of the political order. Was it any wonder that people turned to thinkers like Hobbes

and Locke rather than to the theologians in the search for a basis for political order? Some thinkers have argued that modern secularism is a direct outcome of the Reformation because the latter was individualistic. The thesis that the endless fighting among those calling themselves Christian was a strong impetus toward secularization strikes me as more likely.

Reformation as transformation

The perspective offered by this book is truly refreshing. It also, however, oversimplifies. Reformation cannot be reduced to a cure for spiritual hardening of the arteries brought on by the need to set limits. New, "heretical" interpretations of the Word that bring renewal and change are not always reformations. Such a demand for change may sound like a mere restatement of the Calvinist slogan, *semper reformanda*, that is, to be Reformed the church must be continually reforming. It isn't.

The Reformers were convinced that certain structures had to be in place so that the Bible, the preaching of the Word, and the discipline of the Spirit are free to do the converting and transforming work that is a sign of God's now and coming Kingdom. Of course, Protestant and Reformed churches have smothered or obscured the living Word no less than the Catholic Church before the Reformation, perhaps even more so. But structures and traditions are not deadening as such. They preserve and enable more than they cripple us—if they are kept in vital contact with the Source of both life and order.



Martin Luther (second from left) is depicted (by artist Lucas Cranach the Younger) with his supporters Erasmus (fourth from right) and Melancthon (extreme right).

Comment

Is Revenue Canada a thief?

Dear Mary,

In one of the publications aimed at people like us — retired and with enough capital/pensions to live comfortably — this headline caught my eye: "Revenue Canada is waiting to skim off its share of the biggest generational wealth transfer ever." A similar publication bemoans the brain drain, which it attributes to high Canadian taxes. Both magazines seem to say: "Our wealth is the product of our wits and our hard work, our own individual efforts. It's ours, and no one has the right to take it away from us, no thief, no government."

It's temptingly easy to nod heads in vigorous assent to that point of view. Johanna and I in our early married life invested in our financial future. I invested in my career with long hours and constant upgrading of my qualifications. Johanna managed the often limited financial resources with an aplomb that even now seems astonishing. And we didn't skimp on what we shared with church, Christian school and other worthy collective efforts.

Now we are rich enough to live without financial worries, even with the occasional (travel) indulgence. But we're not rich enough to ignore the limits of our capital. We monitor the stock market, watch the ups and downs of mutual funds, and still live frugally from day to day. And we think of what we might leave our children when we die.

But did we gather our wealth solely because of who we were individually? And is it now "ours" in that absolute sense the magazines seem to embrace? To both questions my answer is an emphatic "no."

First, I want to remember the framework of our financial lives, a framework that seems visible more with hindsight than at the time. It included continued physical and mental health, homes that didn't burn down and weren't burgled, no serious car- or other accidents, children in good health, in other words, lives that seemed singularly free from worries.

Blessings? But then what about other families who seemed to have misfortune as a steady companion? They seemed no less competent, no more sinful than we were. Yet their roads seemed so much more rocky than ours. If we call us blessed, were they cursed? But by whom?

That framework also includes our country Canada. It is a free and opportunity land. It puts no barriers to career, it does not freeze ambitions, it does not crush with taxes, it does not conscript effort in armed forces or industrial strategies that hold down consumers needs and wants. And it lets us (our generation as a whole) take advantage of a particularly wealth producing period, the 1970s and '80s. Inflation was high, very high. I remember getting 16% return on GIC's. But also I remember not having to pay a mortgage with a 20+% interest burden, for our house was already free and clear. And I worked for a company immune from inflationary pressures, for the bulk of its revenues came (indirectly) from taxes, and prices were routinely raised in line with inflation. Moreover, like many of my peers, these were the years of peak career power, with raises at least in line with inflation, if not slightly above. In those years RRSP's were invented and pushed, and we were able to avoid letting our surplus money disappear in taxes just yet. And we learned (who would have thought) to think of clever investing.

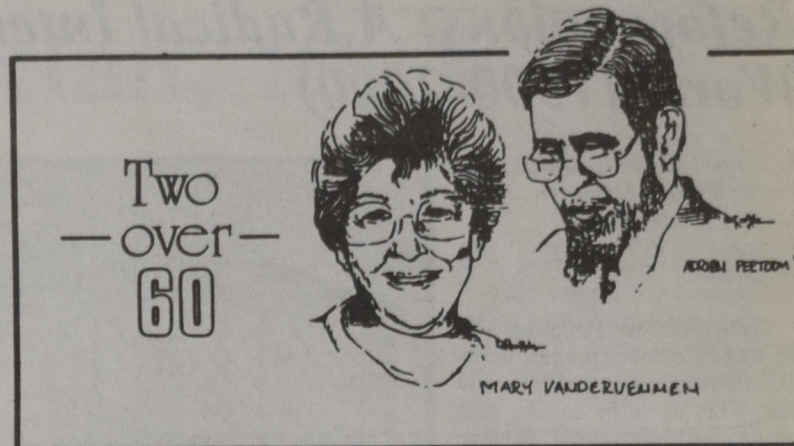
None of this had anything to do with hard work or exceptional cleverness. Our forebears worked as hard, but they did not get wealthy. Our forebears were as smart (though not as educated) as we are. But we had what previous generations didn't: a climate of money-making unparalleled in human history.

There was a price to be paid for our wealth-gathering, as we are gradually discovering. Our generation used up scarce resources (water, air, oil, etc) in staggering amounts. And ours was not a generous generation: we produced an ever growing underclass of people who live life below the poverty line, at home and abroad. We didn't realize it then. Hindsight again. And we have also discovered that wealth does not produce happiness, even though it can contribute to it.

So, at this stage of my life I'm happy to pay taxes, even happy to let revenue Canada take some of my wealth back when I die. Within reason, of course, and within a framework of justice. But I won't move away, and I won't go to great strategic lengths to avoid paying taxes. And I won't listen much to siren songs sung by investment counsellors who portray government as a "personal enemy" when it comes to our wealth. And if I get to be a bit more trusting, I may yet give away even more money. I already know I don't need as much as we now have.

Any thoughts?

Adrian Peetoom



Dear Adrian,

I guess we get the same magazines! Bob's and my reaction to the "anything to avoid paying taxes" is much the same as yours. I really dislike the militant attitude of the more vocal seniors who aggressively insist that what's mine is mine by right, and don't let anyone dare take any of it from me, except — just possibly — my children. I heard recently the true story of a woman who was so afraid of losing her money that she died literally with money in her mouth. It raises the question of whether in fact it's true that you can't take it with you!

I think our generation of middle to upper class seniors is probably the most wealthy and financially secure in history. I am thankful to be living now, and I'm grateful for relative freedom from financial constraint. It's a temptation to take credit for it, and our militant seniors would certainly point out that it is due partly to their advocacy. Maybe so. But as you point out, we're to some extent an anomaly in history. We also represent a new generation in our church culture. Very few of our parents had anywhere near the financial resources we have.

We need to plan our giving and our living in ways our parents never had to think about. We need to look at where we invest our money because increasingly there are ethical questions.

Which brings us back to the good adult and Calvinistic notion of responsibility. What do we do with our money and, as we grow older, time? These same magazines promote what seem to me to be a totally empty, pleasure-seeking lifestyle, again with the implication that "We've earned it, we deserve it, and don't bother us with the problems of the world, or even of the next generation."

We need to plan our giving and our living in ways our parents never had to think about. We need to plan our giving, how much we want to leave where, and when. We need to look at where we invest our money because increasingly there are ethical questions. The investment promising the highest return may not be the one that makes the kinds of decisions we would want to make as Christians. And I think we need to give more now while we're still alive. For Bob and me merely to tithe at this point in our lives would be robbing God, the prophets would say. And if a government which has benefited us in many ways takes some of it back, within reason, that's OK with me.

I also get tired of the whining of the baby boomers who are so worried about not having a pension. The reality is that every generation including ours has had to face hard times. Wars and depressions and disasters of all kinds come to every generation.

The bottom line is that we all, whatever our circumstances, have to live before God playing out the hand we've been dealt. Nobody gets a free ride. As your favourite author C.S. Lewis reportedly said, "That's the deal."

The only constant is God's upholding hand.

Mary

Adrian Peetoom is a retired educational editor who lives in Waterloo, Ont. Mary Vander Vennen is a retired therapist who lives in Toronto.

News Comment

Nose for News



Bert Hielema

BEFORE THE ARRIVAL of Y2K we welcome Y6B. This year, 1999, on October 12 the world officially heralded the arrival of the 6 billionth person. No one really knows whether we should celebrate or mourn the day. Are there really too many hungry mouths on earth or are there just too many greedy persons? Up until about 10,000 years ago, the world's population was probably about 5 million (or was it just Adam and Eve?). About 200 years ago it hit the 1 billion mark with the second billion 130 years later, around 1929. The number then accelerated rapidly, doubling to 4 billion in only 45 years. Thirteen years later, in 1987, we hit the 5 billion mark and the next billion just a few weeks ago. It took a mere dozen years.

Are there now too many people in the world? Too many in China or in India, where 40 percent lives? Or are there too many greedy characters where we are? When compared to India, we use 50 times more steel, 56 times more energy, 170 times more newsprint, 250 times more motor fuel, 300 times more plastic. It seems to me that the world's problems are due more to the rate at which we consume resources than due to the number of bodies elsewhere. Two people living in a 7,000 square foot house in an affluent part of Toronto or Washington consume resources equal to hundreds living in several city blocks in a poorer part of the city or globe. Even if zero population growth was reached—and this is feasible in the near future—we, the insatiable five percent who own 90 percent of the world's treasures, would continue and perhaps increase our pampered practices.

AS CHRISTIANS, HOW DO we deal with Y6B? Ideally we should lobby our governments to increase taxes or cut down on subsidies to the rich — \$360 million to GMC to keep an autoplant in Quebec — because there is plenty of food around to

feed the world's hungry. It would cost only an annual \$19 billion — a week's expense in the defence budgets of the world. To install pumps to provide clean water for 80,000 poor villages can be done at the cost of one atomic bomb test — something the U.S. plans to continue because the Senate refused to ratify the Test Ban Treaty. Unlike the Y2K problem, which is a clear sign of our overdependence on technology, Y6B shows that, in general, we are isolated from the rest of the world, are not in touch with the cycles of the natural world and disregard the core values that consider the needs of future generations. Y2K can be fixed by rewriting computer codes and re-examining our dependence on human devices. Y6B cannot be fixed by computers or e-mail or smart machinery. It needs a heart/soul/mind solution — conversion — from us so that we will redefine what we really need and begin to consider ourselves caretakers of God's earth — for ourselves, our neighbors and tomorrow's generations.

THE UNITED NATIONS made a big do of this Y6B event. Salman Rushdie and 12 other well-known authors, were asked to write a letter to the Y6B infant. Rushdie's contribution was so controversial that Kofi Annan, the UN boss, withdrew his foreword to the collection of essays and the UN refused to cooperate with this project.

WHAT DID SALMAN Rushdie write that was so unacceptable to this world body? Rushdie warned the new world citizen against the dangers of religion, against wars inspired by blind trust in powers up there. He wrote: "The old truths have become modern follies," and concluded: "Better assume that there is no heaven, my dear 6 billionth person and look: the world opens up for you." I found it interesting that this celebrated author warns against the false

teachings of heaven, a doctrine that is poisoning all major religions—Islam, Judaism and Christianity. The Jihad, the Muslim Holy war, promises "heaven" to those who die for this religion. Disregard for creation is stimulated by the "heaven" notion among most church adherents. I agree with the author of the Satanic Verses, a book that earned him the death penalty by the religious rulers in Iran, because in it he criticised the Koran. We are the image of the Human Divine, Jesus, and only in our humanity, lived in God's earth, can we find salvation. Let's hope that the newest addition to the world population isn't an excessive TV watcher or Computer addict. A new study done in the Netherlands indicates that children who stare at a screen are more susceptible to epileptic attacks. It is not that television and computers cause epilepsy but that they trigger the onset of this disorder.

HERE IS AN interesting angle: Andrew Simms, a policy advisor at Christian Aid, has done some arithmetic. He has concluded that far from being in debt to rich countries, the world's poorest nations are owed hundreds of billions of dollars for the disproportionate amount of environmental damage we, the rich, inflict on the planet we all inhabit: rather than the poor owing us \$200 billion, we owe them \$612 billion. Mr Simms calculated that each person in the world has an allowance of 400 kg of dioxide emissions, priced at \$3000 per ton. Because we in the west exceed this allocation by a wide margin, heavily indebted poor countries are in credit on their climate account because of their under-use or efficient use of fossil fuels, while we are deeply in the red.

RED REMINDS ME OF red noses and cold weather. The John Hopkins medical letter Health After 50, reports that when the weather is frightfully cold, it is advisable to stay indoors. During a single day in 1996 up to 30 inches of snow fell on Pennsylvania residents and the temperature dropped to minus 27 degrees Fahrenheit. These cold conditions tripled death rates from heart attacks in men 35 to 49 years. It also rose by 58% in men over 65 and by 29% in women over that age. Cold temperatures cause increased blood clotting, which triggers heart attacks, made worse

when snow is shovelled. The same issue says that Church attendance may foster longevity, possible because it goes hand-in-hand with a wider social network, which in turn is associated with good health practices, mental alertness, physical activity and low rates of depression. Furthermore, churchgoers tend to be nonsmokers. This same report also says that consuming four or more alcoholic drinks daily puts men at increased risk for hip fracture. Of course it may also lead to bone-breaking falls.

SOME INTERESTING things are happening in the big world beyond our own turf. My global Intelligence Report repeats its earlier warning that menacing chances are afoot in Russia and China. Russia, of course, with a former spy as PM who aspires to succeed Yeltsin, wants to suppress Chechnya and is following the proven political ploy that a good fight with a rebel province means a better reception with the electorate, as long as the body count is low. China is following the same strategy with Taiwan. Both are eager to form an alliance against the mighty United States. Also India and Indonesia are now seeking the favor of China, a new development. This leaves Pakistan isolated, even more so now that a general is in charge of the country. Generally speaking, military regimes lack diplomatic finesse and tend to believe, what else, that a good fight is the best way to solve problems.

I DON'T THINK WE really comprehend the extent of degeneration taking place on our planet. I was shocked to read that freshwater animals are vanishing from North American waters at the same alarming rate as from tropical rainforests. Fish, snails, amphibians, are going extinct five times faster than land creatures and three times faster than ocean mammals in our continent. A recent study indicates that living along the great lakes is dangerous for our health, because what is happening to water creatures also affects our well-being.

HERE IS SOMETHING which does not surprise me. We have a daughter living in Los Angeles, long the smoggiest city in the USA. No longer. This summer Houston, Texas, was the most polluted, beating out long time title holder L.A. The reason? George

W. Bush, who would make a good soul-mate with Mike Harris. Step by step Texas air quality laws were weakened for the benefit of key industry players and to the detriment of public health. Bush invited the state's biggest polluters to write loopholes to allow their smokestacks to avoid regulation, and empowered them to overrule the state's pollution control experts so that the industry, not the state scientists, wrote the environmental policy exempting or "grand-fathering" Texas' largest air polluters from clean up responsibilities. Ontario's Mike Harris did the same. He practically abolished the Ministry of the Environment, with the result that Ontario is the most polluted province in Canada and the second worst in North America, after Texas. Bush, by the way, is the leading candidate for the year 2000 presidential election. It reminds me of a saying by Mark Twain: "Suppose you were an idiot, and suppose you were a politician. But I repeat myself."

TALKING ABOUT murdering creation reminds me of funerals. The average cost of a funeral in Canada is \$5,000. Cremations cost about \$900. In the USA the price of an average funeral is \$7,000. In 1997, 72 percent of British Columbians who died opted for cremation, compared to 39 percent in Ontario. Last year a friend of mine died and his co-workers, all log-builders, made him a beautiful pine coffin, which is perfectly legal. You can also opt for a cardboard one, which is the least expensive. Why spend thousands of dollars for a box that is buried a few days later, never to be seen again?

Bert Hielema has been a continuous elder in his church since 1982. He has given notice to end being an active Presbyterian elder at the end of this year. He lives in Tweed, Ont.

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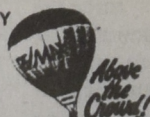
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Willem Flink

Liberation: a reminder

Lisa Onbelet

By 8:30 p.m. the ceremony was over. It took only an hour. My mother and I along with other citizens of Heerenveen had walked silently from the city centre to the cenotaph. No one spoke. Each car was halted in its journey. It was May 4, 1995: the anniversary of the liberation of the Netherlands.

To my right as we began our march, was the "new" city hall Crackstate. It used to be a prison, and was known as "the hell of the North." Fifty years before, inside those now renovated walls, my grandfather had been held prisoner by the SD — a division of the SS. He had been a policeman and had used his position to aid the efforts of the Dutch Underground. He was released a few months before the War ended. Emaciated, he was fortunate. He had survived.

I had known of my opa's experience in the War but until this moment it had never seemed real. Yet looking at this building, whose outward design has remained relatively the same except for the newer bricks and air-tight windows, was eerie, especially since the only sounds that could be heard was the muffled drums from Heerenveen's Drum Corps and the shuffling of feet. A chill rippled through my veins, and I zipped up my coat, even though it was a warm evening. In my mind's eye I recalled this picture of my grandfather as a young man and in my ear's memory I could hear his voice. And something else happened. These three images merged and I could see my grandfather locked behind those windows.



As the mayor finished speaking a trumpeter stood up and played the last post. With the first note the veterans stood at attention and saluted.

We crossed the intersection and on to Maasdijkstraat, passing the Baptist church where my parents were married. I looked at my mom. I don't know what she was thinking or reliving but as I looked at her, a jumble of stories she told me about her childhood flooded my thoughts. Being caught in the harbor as Rotterdam was bombed. Losing a best friend to a stray bullet from an Allied plane. Diving under a desk at school during an air raid and being hit by shrapnel. My mother still has the scar over her eye. I searched my own eyebrow for the similar indentation, a reminder of playground hazards.

The crowd slowed down and started spreading out over the street. In front of us stood the war monument. To my left an orchestra softly played old, familiar hymns: "O God Our Help in Ages Past," "Holy, Holy, Holy." A young woman stepped up to the podium and began reading a poem in Dutch. Then the mayor gave a speech. I couldn't understand what he was saying, but I started crying anyway. Glancing around, I could see tears on almost every face. Through the crowd I could see the green jackets of the Canadian veterans that had joined us for this anniversary and

As the mayor finished speaking a trumpeter stood up and played the last post. With the first note the veterans stood at attention and saluted. The gesture seemed out of place. We were standing on a street in the north of the Netherlands on a beautiful spring evening. The monument was engraved with the names of civilians not soldiers. There were no cadets holding the Canadian flag. Yet it was so appropriate.

When I saw these veterans stand at attention and saluting in the company of Dutch civilians, the stories of the past met the present. In my memory is the history of oppression and liberation. Suddenly, the world became a larger place in which all labels became irrelevant and disappeared.

In that moment I began to understand that the acts of remembrance, either the celebration of Holland's liberation, or the raising of the communion cup, are as much about freedoms they are about binding people together. They are about reminding us what it means to love one another.

Lord's Prayer banned from Ontario community council meetings

Alan Doerksen, with files from the *Toronto Star*

PENETANGUISHENE, Ont. — The practice of starting local council meetings with the Lord's Prayer has effectively ended in Ontario because of a ruling by the Ontario Court of Appeal that the custom violates religious freedom. In its ruling September 24, the court issued an injunction preventing the town of Penetanguishene from allowing its councillors to participate in the prayer, which has been used to open council meetings there for 100 years.

The decision follows one by the Saskatchewan Human Rights Commission last July to ban the use of the Lord's Prayer and Bible readings from public schools in that province (see CC, August 23).

The Ontario court's unanimous decision was a victory for Henry Freitag, a Penetanguishene resident who often attends council meetings but who objected to the mayor inviting councillors to stand and recite the Lord's Prayer. Freitag, a non-Christian, admitted he was not forced to stand and say

the prayer, but said he felt intimidated by the practice. It also deterred him from running for office.

Supporting Freitag's position, Justice Kathryn Feldman wrote on behalf of the court: "In this case it is also clear that the purpose of the recitation of the Lord's Prayer at the opening of council meetings is to impose a Christian moral tone on the deliberations of council. Just as children are entitled to attend public school and be free from coercion or pressure to conform to the religious practices of the majority, so everyone is entitled to attend public local council meetings and enjoy the same freedom."

Mayor misunderstood

But the town's mayor, Bob Klug, explained in a court affidavit that the purpose of the prayer was not to force anyone to follow a particular faith or to indoctrinate them into Christianity. The purpose was to "have the council take a moment's pause to recognize the importance of our deliberations, the moral values that should be brought onto our deliberations and

the fact that we are serving the public when we deliberate."

At an Ontario court (general division) hearing in 1998, Justice Paul Hermistan upheld the mayor's authority to include the prayer, saying any negative effects were "trivial and insubstantial" compared to world hunger and natural disasters. He noted that the practice was not subject to the Charter of Rights because the prayer was conducted at the mayor's invitation, and was not a government activity.

But the appeal court disagreed, insisting that reciting the prayer was a government activity, done as part of the mayor's authority to open meetings, which comes from Ontario's Municipal Act.

The appeal court suggested Penetanguishene could follow the practice of the House of Commons, in which, since 1994, parliamentary proceedings have begun with a non-denominational prayer and a moment of silence. Although this court case dealt with one town, the results affect all of Ontario, because it serves as a legal precedent.

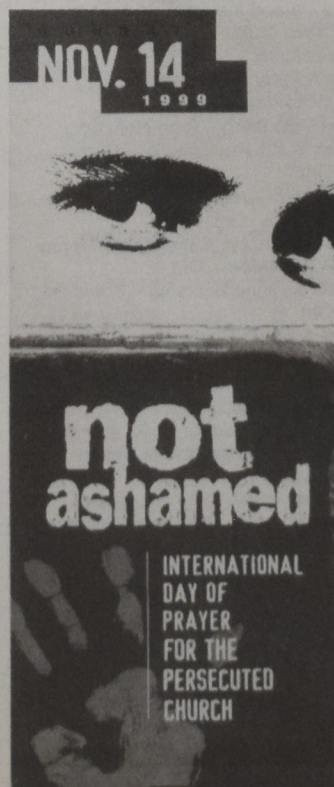
Day of prayer for persecuted church

LOS ANGELES (Compass Direct) — November 14 has been set aside as the day to observe an International Day of Prayer for the Persecuted Church. On this day, thousands of churches and hun-

dreds of believers will join in prayer for persecuted Christians around the world. As much as this event is in support of Christian brothers and sisters, it helps to raise awareness of the body of Christ in the body of Christ, especially Western Christians.

"Most of us who attend local churches do not see the Christian faith as much bigger than our congregation," says Terry Madison,

president of Open Doors USA, a ministry to persecuted Christians. John Candelin, director of the World Evangelical Fellowship Religious Liberty Commission remarked that when one in the church is persecuted, all of the church suffers. "We are all persecuted! We are persecuted through the suffering members in the same body."



Enslaved Indian children freed by World Vision

DELHI, India (Religion Today) — Three hundred children who had been sold into bonded labor in India have been freed by World Vision, a worldwide Christian relief and development agency. Thirteen of the children, aged 10-15, were released recently from 12-hour workdays through a World Vision initiative.

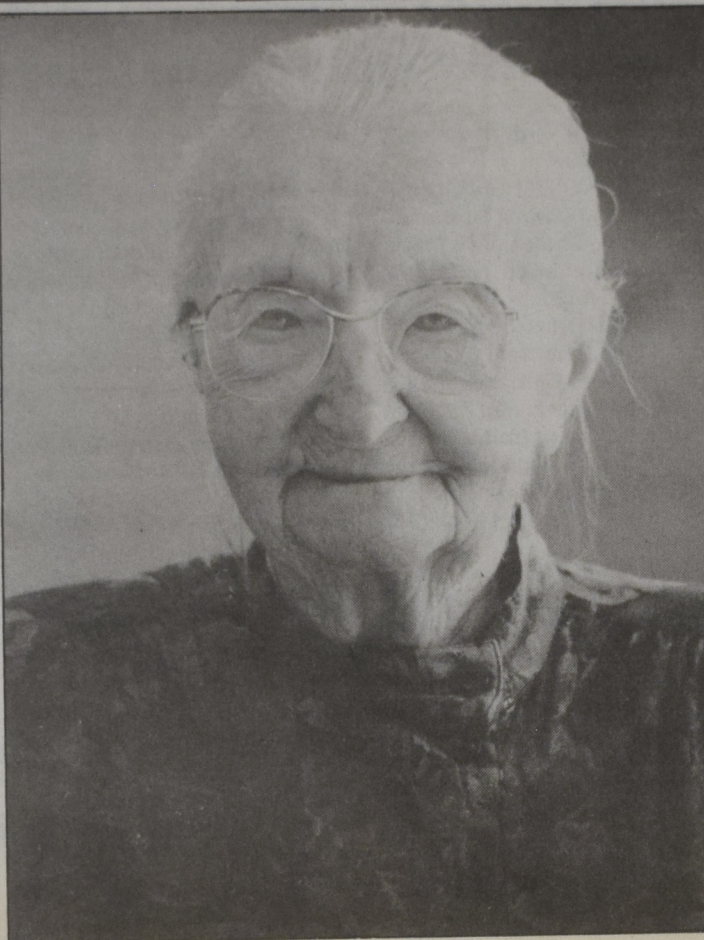
The children's families had been forced to make them quit school and go to work for pennies an hour to repay loans to sweatshop owners who charge excessive interest, World Vision said. Its

"Restoration Childhood" project paid off the families' debts, allowing the children to begin taking vocational classes.

Why is the man who invests all your money called a broker?

...found in Bert Witvoet's office

Classifieds

Classified Rates	Birthday	Obituaries	Obituaries
As of May 1999: Note: 7% GST will be added to all prices listed below. DEADLINE FOR SUBMISSION <i>Christian Courier</i> is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Wednesday, eight business days prior to publication. RATES The cost of advertising space is \$14.00 per column inch (pci) of length. (All columns are 2 inches wide.) This rate applies to all personal and family announcements as well as all other types of advertising, including multi-column display ads. Clients will be invoiced after publication. PHOTOS There is a processing fee of \$25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable internet image. PERSONAL ADS <i>Christian Courier</i> would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is \$35. Ads requesting correspondence with this file are run at \$15 per insertion. All correspondence is immediately forwarded unopened. NEWLYWEDS & NEW PARENTS We offer a \$25 one-year subscription to couples whose wedding is announced in <i>Christian Courier</i> AND to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer. SUBMITTING YOUR AD mail: <i>Christian Courier</i> #4 - 261 Martindale Road St. Catharines, ON L2W 1A1 fax: 905-682-8313 email: ccadpromo@aol.com OTHER INFORMATION a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) Please provide us with clear copy. <i>Christian Courier</i> is not responsible for any errors due to hand written or phoned-in advertisements.	 <i>Congratulations to Aaltje Smit on her 100th birthday.</i>	Congratulations to AALTJE SMIT on her 100th Birthday. We, the children, grandchildren and great-grandchildren of Mom, thank the Lord for our loving mother who was 100 years old on Oct. 20, 1999. Thank you, Lord, for the rich and full life you have given her. God's blessings always. Correspondence to: Marten & Clara Witten, 11830-38 St., Edmonton, AB T5W 2H4	Ferwoude, Fr. Hamilton the Neth. Ont. June 18, 1920 - Oct. 17, 1999 "In all your ways acknowledge him, and he will make your paths straight." (Prov. 3:6) The Lord called home his faithful servant JOHN DE YOUNG on Sunday, October 17, 1999 at the age of 79. Beloved husband of Jeltje de Young (nee Bootsma) Dear father and pake of: Juliana Bergsma — Hamilton, Ont. Andrew and Rosalie (Bradley, Daniel, Jeremy, Valerie), Alan, Joyce, Lisa Henry and Wilma de Young — St. Marys, Ont. Stephanie, David, Esther, Daniel Patricia and Ysbrand de Bruyn — Toronto, Ont. Jennifer, Jonathan, Sarah, Mark Predeceased by an infant daughter (1947). Survived by two sisters and one brother in the Netherlands. The funeral service was held on Wednesday, October 20 at 11 AM at the Fruitland Christian Reformed Church, Fruitland, Ont. Rev. A. VanderWindt officiated. Address: Mrs. J. de Young, 25 Glen-garry Dr., Stoney Creek, ON L8G 2Y9
Birth HARDIE: Graham & Renee (Beimers) thank God for their precious little son Jack Beimers Hardie born Aug. 15, 1999, weighing 6 lbs. 9 oz. Grateful grandparents Alec & Isabel Hardie, Harry & Ida Beimers. Address: 7255 Darcel Ave., Mississauga, ON L4T 2X4	Anniversaries 1954 Oct. 30 1999 With hearts full of praise and thankfulness to our loving heavenly Father, your children and grandchildren wish you, JACK & SADIE DYKSTRA (nee HOEKSTRA) a blessed 45th anniversary. We lift up our hands to worship Him who gave our family such loving parents. You are an inspiration to us through the faith you live by each day. It is our prayer that on this special day He will bless each moment of your anniversary and also the years ahead. "For the Lord is good and his love endures forever; his faithfulness continues through all generations." (Psalm 100:5) All our love, Rick & Wilma Dykstra — St. Thomas, Ont. Nick, Wayne, Kelly Betty & John Vos — Kelowna, B.C. Brent, Michael, Jenna Jeff Dykstra — St. Thomas, Ont. Roger & Kathy Dykstra — St. Thomas, Ont. Keaton Renata & Rick Nydam — Strathroy, Ont. Jordan, Jodie, Logan Rosie Dykstra — St. Thomas, Ont.	Obituaries On Saturday, Oct. 9th, 1999, for us very suddenly and prematurely, the Lord took to himself, TRUDY DE MOOR (nee BAKKER) at the age of 53. She was predeceased by her husband Dick in 1985. Now unburdened, she may rejoice with him in the presence of the Lord. "We do not grieve as others do who have no hope." (1 Thess. 4:13) Her children: Brenda — Brockville, Ont. Rick & Bobbi-Jo — Picton, Ont. Jenny & Jimi Hooper — Courtice, Ont. Sabrina — Oshawa, Ont. Patricia — Oshawa, Ont. and 10 grandchildren. Her brothers: Henry & Sharon Bakker — Calgary, Alta. Al & Doreen Bakker — Brampton, Ont. Peter & Nancy Bakker — Brantford, Ont. and the late John Bakker Her in-laws: Jos C. & Tjits De Moor — Waddinxveen, the Neth. Tineke & Jan Bosman — Baam, the Neth. Doris Vanden Berg — Grand Haven, Mich. Wilma & Harro Van Brummelen — Langley, B.C. Henry & Ina De Moor — Grand Rapids, Mich. Bob & Margo De Moor — Grand Rapids, Mich. Ary & Sharon De Moor — Edmonton, Alta. Joanne & Dirk Booy — Arusha, Tanzania and many nieces and nephews. Correspondence address: Jenny Hooper, 63 Sagewood Ave., Courtice, ON L1E 3B2	BOB & LYNN VAN WINGERDEN (nee PROVILY) We thank God for the years he has given them, and the great blessing they have been to us. Congratulations and love from you children, grandchildren and great-grandchildren: Joan, Jack & family Ike, Gerda & family Paul, Marlene & family Bob, Alice & family Pete, Jane & family Lydia, Ed & family Janet, Dave & family Our parents' home address: 99A Scott St., Tabitha Homes, Apt. 206, St. Catharines, ON L2N 1G8 Open house, D.V., Saturday, Nov. 20, 1999, from 2-4 p.m. in the Fellowship Hall of Trinity Orthodox Reformed Church, 99 Scott St., St. Catharines, Ont. Best wishes only.
Job Opportunity The CRC Ministry to Seafarers in Montreal is in need on volunteers during November and December as well as the winter and spring months of 2000. For more information, call 1-514-844-1476, fax 1-514-844-1472 or send an e-mail to: seafarer@colba.net, attn. Karin.	For Sale Church Pews For Sale: Approximately 800 feet total, solid oak, good condition, various lengths 12'-22', sell all or part. Call Don 905-945-8690 (home), 905-945-9611 ext. 268 (bus.), Grimsby, Ont.	<i>Safe in the arms of Jesus.</i> On August 14, 1999, the Lord called home our dear daughter-in-law and sister-in-law: YFKE VANDER SLUIS (nee SCHOLTE) in her 68th year. Beloved wife of George Vander Sluis. Dearly loved and sadly missed by: Mom Hooyenga — (HCH) Brampton, Ont. Enga Frankruyter — Brampton, Ont. Jim & Pat Hooyenga — Shelburne, Ont. Winnie & Sam Tilstra — Huttonville, Ont. Bert & Lesley Hooyenga — Sunridge, Ont. Tom & Lou Hooyenga — Simcoe, Ont. Helen & Jack Langen — Caledon East, Ont. Henry & Janet Hooyenga — Ballinafad, Ont.	Job Opportunity Assistant grower/maintenance person required for a well-established, medium-sized greenhouse operation in the Niagara Region. Applicants should have some leadership qualities, experience in the horticultural industry, and be willing to look after the maintenance of the operation. Apply in writing by Nov. 12, 1999, to: Park Avenue Greenhouses Ltd. Attn.: Gordon VanGeest 376 Lake St. Grimsby, ON L3M 4M5 phone: 905-945-4748 fax: 905-945-0702

Classifieds

Birthdays



Congratulations to John Feenstra on his 90th birthday, and to the Feenstras on their 25th wedding anniversary.

Teachers

OTTAWA, Ont.: Redeemer Christian High School, located in the beautiful Ottawa-Carleton Region of Ontario, is inviting applications for a **Grade 10 Art**, a **Grade 10 French** and a **French OAC** teacher. The courses are to be taught as part of a maternity leave for second semester of this school year. We are willing to consider separate applications for the French and Art courses. Love for students, the subject matter and for Jesus Christ are essential. **Applicants with the Ontario Teacher's Certificate and the Ontario Christian School Teacher's Certificate will be given preference but all applicants will be considered.** Redeemer Christian High School is a member of the Ontario Alliance of Christian Schools and offers a high school program leading to the Ontario Secondary School Diploma and the Christian School Diploma. Please send letter of application, a resume, references and a current criminal records check to:
The Principal
Redeemer Christian High School
82 Colonnade Road N.
Nepean, ON K2E 7L2

Teachers

LANGLEY, B.C.:
Maternity Leave Position
Half time: Mathematics 10-11
January to June, 2000
Sabbatical Leave Position
Full time: Instrumental Music 7-12
September 2000 - June 2001
Application needs to include resume and statement of philosophy.
Langley Christian High School
22702-48th Ave.,
Langley, BC V2Z 2T6
Phone: 604-533-0839
Fax: 604-533-0842
E-mail: lcmhs@lcmhs.com

Obituaries

Mildam, Fr. St. Thomas
the Neth. Ont.
May 22, 1915 - Sept. 14, 1999
"For I know that my Redeemer lives."
(Job 19:25a)
The Lord took home his child, our husband, father, grandfather and great-grandfather.
DOUWE (DAVID) NEEF
in his 85th year. He was the last surviving member of his family. Predeceased by a grandson, William van der Linde (1977) and two sons-in-law, Hein van der Linde (1994) and John Douglas (1999). Lovingly remembered by his wife of 59 years, Hinke (Helen) Neef-van der Duim, and his children and grandchildren.
Hank (Hans) & Janet Neef - St. Thomas, Ont.
David & Nila, John, Mary & Bruno Tassone (Thunder Bay), Jennifer Scott, Liane Scott
Maria van der Linde - St. Thomas, Ont.
Henk & Linda, Hein, David (Woodstock), Helena
Alice (Aaltje) Douglas - St. Thomas, Ont.
Charles, Stephen & Anita (Barrie), Michael & Sandi, Susan (London), Ron (London), Lisa (Mississauga), Lori
Anna & Tony Hofstee - St. Thomas, Ont.
Shawn & Anna, Michelle, Adrian, Jeremy
and 19 great-grandchildren.
Correspondence address:
Helen Neef, 93 Manitoba St., St. Thomas, ON N5P 3A3

JOHN KAMERMAN
age 64 of Emo, Ont. passed away with his family and friends at his side, at Port Arthur General Hospital in Thunder Bay, Ontario on Friday October 15, 1999, after a brief illness. Loving husband to Gertrude (Kaemingh) and dear father to: Barbara & Paul Kyro
Bram & Norma Jean
Arnold & Yvonne
Annette & Albert Gerrits
Caroline & Andrew Hiemstra
Reta & Ed Dykstra
Also survived by 11 grandchildren, his mother, Hendrika, three brothers and one sister.
Funeral services were held at the Emo Christian Reformed Church on October 19, 1999 at 2 P.M., with Pastor Gerald Van Smeedyk officiating. As husband, dad, Opa, brother, son, uncle and friend, John's absence from our lives will be painfully felt by us and yet we are celebrating with him his departure from this earthly body so full of limitations to a glorious eternity with his faithful Savior, Jesus Christ.
Correspondence address:
G. Kamerman, P.O. Box 654,
Emo, ON P0W 1E0

"For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens."
(2 Cor. 5:1)
On Monday, Sept. 27, 1999, our Heavenly Father called home
ANN KARSTEN
at the age of 70 years.
Dear sister and sister-in-law of:
Alice & Lubbert Steenberg - Clinton, Ont.
John & Dolores Karsten - Guelph, Ont.
Christina Karsten - Listowel, Ont.
Chris & Joe Drost - St. Catharines, Ont.
Susan & George Drost - Elora, Ont.
Ralph Karsten - Listowel, Ont.
Ann is also predeceased by her brother Harry, 1997.
Dear aunt of many nephews and nieces.
The funeral service was on Wednesday, Sept. 29, 1999, at the Mountainview Christian Reformed Church, Grimsby, Ont.

Teachers

ST.CATHARINES, Ont.:
Beacon Christian High School invites applications for an English opening for the second semester of the current school year, commencing Feb.3, 2000. Courses to be taught include **Grade 10 English, English OAC, and possibly a section of ESL.** Qualified teachers who love God, High school students, and learning and teaching English are asked to send a letter of application and a resume to:
Mr. Ted Harris, Principal
Beacon Christian High School
2 O'Malley Dr., St.Catharines, ON L2N 6N7
Tel.: 905-937-7411
Fax: 905-937-1130

Teachers

GEORGETOWN, Ont.: **Georgetown District Christian School** is in need of an 80-100 per cent teacher in **Grade 5 for a maternity leave position from January to June, 2000.** We are looking for someone committed to Christian education and able to demonstrate a love for Jesus and his children. Those with Physical Education experience and the ability to teach French will be given preference. For more information, call **905-877-4221 or fax 905-877-1483.** Please send resume before November 22, 1999, to:
Mrs. Treena Sybersma
R. R. 1, Georgetown, ON L7G 4S4

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CALVIN College



FACULTY OPENINGS

The college is seeking applications for possible openings beginning September 2000 in the following departments:

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| Chemistry and Biochemistry | History |
| Classics | Mathematics and Statistics |
| Computer Science | Music (male voice) |
| Economics | Nursing |
| Education (for Sept. 2001) | Philosophy |
| Elementary Science | Physics and Astronomy |
| Education | Political Science |
| Engineering | Psychology |
| | Sociology |

Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton Street SE
Grand Rapids MI 49546 USA

Calvin College is an equal opportunity employer.

Classifieds

Applications Accepted for Two Principal Positions

Abbotsford Christian School, a multi-denominational school system serving over 1100 students at 3 campuses, is inviting applications for an elementary (K-7) principal at the Heritage campus and a high school (8-12) principal at the Secondary campus.

We are looking for experienced and enthusiastic leaders who are deeply committed to Christian education and are excited about working as part of a leadership team.

Application deadline: December 31, 1999

Please direct resumes or inquiries to:

Ed Noot, Principal

Abbotsford Christian School – Clayburn Hills Campus
3939 Old Clayburn Road, Abbotsford, BC V3G 1J9
phone: 604-850-2694 fax: 604-850-7075
e-mail: enoot@uniserve.com

The Christian Reformed Church of Collingwood, Ontario, located on Georgian Bay, is currently seeking a

PASTOR

to provide leadership and spiritual direction to our congregation with a vision to the broader community. We value a vibrant, scholarly preacher/teacher who demonstrates love and commitment to the gospel and who relates well to our members, particularly our youth.

This position will become available August 1, 2000 due to the retirement of our current pastor.
Please send inquiries to the Search Committee
c/o Linda Golby, RR#2, Collingwood, ON L9Y 3Z1.

THE NIAGARA FAMILY OF CHRISTIAN SCHOOLS

made up of the following schools:

Beacon Christian High: Ted Harris, Principal;
Calvin Memorial Christian School: Karen Gerritsma, Principal;
Dunnville Christian School: Arie VanderStoel, Principal;
John Knox Christian School, Fruitland: Rick Zwiers, Principal;
Smithville Covenant Christian School: Mel Elzinga, Principal;
Smithville District Christian high: Marc Strooboscher, Principal;
Wellandport Christian School: Bill Thies, Principal

is soliciting applications for supply teachers.

If interested in supplying for any one or more of these schools, please send your application to

THE NIAGARA FAMILY OF CHRISTIAN SCHOOLS

c/o Smithville District Christian High School
6488 Smithville Road, Smithville, ON L0R 2A0

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Administrator needed to operate a private Christian non-profit agency to provide support services to expectant women and provide adoption related services. Commitment to adoption as alternative to abortion is essential.

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Salary commensurate with experience.

Apply in writing and enclosing resume before November 12, 1999 to:

Rev. Arie Van Eek
**Beginnings Counseling & Adoption Services
of Ontario, Inc.**
1 Young Street, Suite 414
Hamilton, ON L8N 1T8

Houston Christian Reformed Church
in beautiful northwest British Columbia is seeking a

Full-Time Pastor

to provide sound biblical preaching, ministry to youth and pastoral care. The church membership stands at 67 families, which translates into 169 professing members and 154 non-professing or baptized members. Please send a copy of your profile. A church profile is available upon request. For more information, please contact:

Rick Delau, Search Committee,
Houston Christian Reformed Church
Box 6, Houston, BC V0J 1Z0
phone: 250-845-7756 fax: 250-845-7578

Teachers

SARNIA, Ont.: Lambton Christian School Society invites applications for a teaching position in **Grade 7**, starting **Jan. 10, 2000, to the end of the school year**. This could lead to a longer term. Please direct inquiries and resumes to:

Mr. Pete Weening
1273 Exmouth Street
Sarnia, ON N7S 1W9
phone: 519-383-7750
fax: 519-383-6304
e-mail: scs@tct.net

SMITHVILLE, Ont.: Smithville Covenant Christian School has two maternity leave positions coming open. We need a **Grade 2 teacher full-time from January 3 until June 30, 2000**. We also need a **Grade 4/5 teacher, part-time (50%) from February 14 until June 30, 2000**. Please send a copy of your resume and credentials to:

Covenant Christian School
6470 Regional Rd. #14
Smithville, ON L0R 2A0
Att.: Mr. M. Elzinga.

Deadline for applications is November 15, 1999.

SMITHVILLE, Ont.: Smithville District Christian High has a possible part-time (i.e. 2/3) **English position** available. Position to commence **February 2000** (Semester 2). Please send resume and application to:

Mr. M. Strooboscher, Principal
Smithville District Christian High School
6488 Smithville Road
Smithville, ON L0R 2A0
phone: 905-957-3255,
fax: 905-957-3431
e-mail: sdoffice@sdch.on.ca

DORDT COLLEGE

**Director of Planning
and Special Assistant to the President**

Dordt College has a full time opening for the position of Director of Planning and Special Assistant to the President. Responsibilities of the position include directing institutional planning efforts, research and analysis of trends in Christian higher education, and overseeing special projects assigned by the President.

Candidates should possess a graduate degree, excellent oral and written communication skills, interpersonal skills which enhance team work, and be proficient in research and planning.

Qualified candidates with a personal commitment to a Reformed, biblical faith and the mission of Dordt College should forward a letter of application and resume to the Director of Human Resources. All applications must be received by December 1, 1999.

Dordt College
498 Fourth Ave NE
Sioux Center, IA 51250
Phone 712-722-6010
Fax 712-722-1198

Dordt College encourages applications from women minorities and persons with disabilities.

**DORDT
COLLEGE**

498 4th Avenue NE

Sioux Center, Iowa 51250

712-722-6000



The Living Word

Sermons for reading services.

CRC

Contact:

R. Vander Ploeg, Secy./Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117

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Huiskamp at 613-393-5256

Events/Classifieds

Calendar of Events

- Oct. 30 Giant Bazaar at Trinity Christian School, 650 Walkers Line, **Burlington**, Ont., 10 a.m. - 4 p.m., followed by an auction at 6:30 p.m.
- Oct. 30 Annual York Music Fest, 7:30 p.m., featuring the Ambassadors Male Choir, Laura Pin, Pianist, Dr. John van der Tuin, Organist, and the Goheens, Youth String Quartet, at the Maranatha CRC, **York**, Ont. For ticket information, call Louis Andela at 905-765-6124 or Marilyn Miedema at 905-765-4244.
- Oct. 30 Special Music Evening: Partners International invites you to the Special Rally directed by Mr. Leendert Kooij with the choir and brass of the "Ontario Christian Music Assembly," Andre Knevel on the organ and the Kooij sisters. Free admission with a special offering for Partners International. 8 p.m. at St. George's Anglican Church, **Guelph**, Ont. Plan to attend this unique evening.
- Oct. 31 Dutch Service, Ancaster CRC, Hwy. 53, **Ancaster**, Ont., 3 p.m., Rev. Jerry Hoytema. (#)
- Nov. 5 Christian Festival Concert under the direction of Leendert Kooij, at Roy Thomson Hall, **Toronto**, Ont. Tickets are \$25/\$20/\$15. Call 416-636-9779. (#)
- Nov. 6 Salem Annual Membership Meeting, The CRC, 3422 New Street, **Burlington**, Ont., 10 a.m. (#)
- Nov. 12 ICS Annual Convocation & Inaugural Address, Knox College Chapel, 59 St. George Street, **Toronto**, Ont., 7:30 p.m. (#)
- Nov. 12 Redeemer College Inauguration, Redeemer College Auditorium, **Ancaster**, Ont., 8 p.m. (#)
- Nov. 19 Concert of Praise introducing the new organ at Maranatha CRC, **Cambridge**, Ont. by organist Dr. John van der Tuin, 7:30 p.m. Adults \$10, Students & Seniors \$8, Family rate \$20.
- Nov. 19-21 50th Anniversary Celebrations, **Clinton**, Ont. CRC. For more info and to reserve dinner tickets, contact Jennie at 519-482-9827, or Dick at 519-482-3431.
- Nov. 27-28 50th Anniversary of Immanuel CRC, **Brampton**, Ont. Dinner, Festivities, and Commemorative Service. Contact Shirley Aukema at 905-453-4487 for dinner reservations and more info. (#)
- Dec. 5 Nederlandse Kerstzangdienst, Emmanuel Reformed Church, 170 Clarke Street North, **Woodstock**, Ont., 7:30 p.m. (#)
- Dec. 19 Dutch Service - Ancaster CRC, Hwy. 53, **Ancaster**, 3 p.m., Rev. Jack Van Marion. (#)

ADVERTISING INFORMATION FOR CALENDAR OF EVENTS:

Your notice is free if your event is open to the public at no cost,
or if it accompanies a paid ad for the same event.
Otherwise the cost is \$7.50 per line.



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Professor of Chemistry

and

Dr. Gary Chiang
Professor of Biology

The title for this joint inaugural is:
"A Christian Perspective in a Scientific World"

Dr. Brouwer's address:
"Global Warming:
a Lukewarm Response"

Dr. Chiang's address:
"Preconceived Beliefs Affect Both
our Christianity and our Biology"

Friday, November 12, 1999, at 8 p.m.
Redeemer College Auditorium.

Please join Dr. Brouwer and Dr. Chiang at a standing
reception in the Art Gallery following the ceremony.

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The prayer of every Christian parent worldwide is to pass on their faith to their children. In North America, this challenge is made easier by the many resources we have available. Christians in China do not have the same resources or opportunities. Without Scriptures, parents are ill-equipped to disciple even their own children. China's communist government has made it illegal to teach religion to children under 18. However, Chinese Christians, overflowing with the love of Jesus, can not help but speak of what they have seen, heard and learned. The Bible League has just published a Children's Scripture in Chinese so that parents are able to fill the void of generations not having Bibles. Your Will and Estate Planning can include provisions to enable this Ministry to expand even more. For more information, please call The Bible League at 1-800-363-9673 (WORD).



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Salem Christian Mental Health Association



You are invited to Salem's
ANNUAL MEMBERSHIP MEETING
at
The CHRISTIAN REFORMED CHURCH
3422 New Street, Burlington
(between Guelph Line and Walkers Line)
Saturday, November 6, 10:00 a.m.

After a short Business Meeting there will be a workshop on
"The Place of Pain & Brokenness
within the Christian Community"
by June Zwier (Salem's new Program Developer)



**ICS Annual
Convocation
& Inaugural
Address**

The Institute for Christian Studies
invites you to hear the

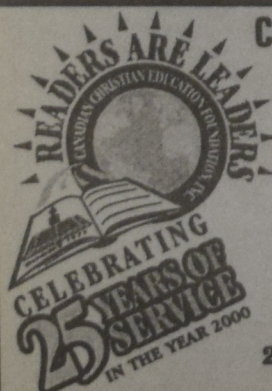
Inaugural Address
of Dr Jonathan Chaplin,
Senior Member in Political Theory,
on the topic: "Faith in the State:
The Peril and Promise of Christian
Politics"

and to celebrate the
Graduation
of Junior Members who have successfully
completed their Master's programs.



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229 College Street
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416-979-2331 or
1-888-326-5347

Friday, November 12, 1999 at 7:30 p.m.
Knox College Chapel
59 St. George Street, Toronto
Reception following



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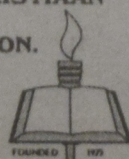
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Remembrance Day/News

War memories: heroes and victims

Harry der Nederlanden

"Capt. John Lee Hancock, of Waterloo, passed away at the Kitchener-Waterloo Health Centre, Grand River Hospital...at the age of 79 years."

Just another obituary, unnoticed by anyone other than family and friends. An ordinary man who grew old and frail, and died, having led a full life. His obituary, however, includes a few other details that tell us this man had a huge impact on people who were complete strangers to him. Almost 55 years ago, when Captain Hancock was a young man, 25 years old, he was a lieutenant fighting the German forces that stubbornly resisted the Allied liberation of the Netherlands. On April 17, 1945, outside Pingum, a small town in Friesland, Lt. Hancock did something that made him a hero to the townspeople. Instead of shelling the German-occupied town, Lt. Hancock calmly marched down the road to the edge of town, and in fluent German hollered that further resistance was idiotic and would only result in the loss of more lives. The German troops were convinced by his courage and his speech, and promptly surrendered.

Many hundreds of young men like him from Canadian farms risked their lives in distant countries near small towns they had never heard of. Some, like Lt. Hancock, performed deeds of special courage and received medals. Others died, simply doing their duty, bravely or otherwise. Many others returned from the war, became civilians and happily returned to their families and lived the life of ordinary citizens. Their wartime exploits largely forgotten.

Not everyone forgot, however. Peter de Boer was a young boy 12 years old, living in the town of Makkum, Friesland, not far from Pingum. He remembered the day



his town was liberated by Canadian troops very vividly. When he immigrated to Canada many years later, he looked up some of the heroes of the Liberation and made friends with them.

One of them, Sergeant William Coburn, was awarded the Military Medal for actions performed just outside Peter de Boer's home town. Sgt. Coburn's reconnaissance patrol of four men encountered a German force of fifteen troops. The latter opened up with four machine guns. In the ensuing battle, Coburn killed three of the enemy and led his own men back to safety, having successfully gathered information that enabled his company to take the town without casualties.

Many years later, when Bill Coburn was living in a nursing home, Peter sought him out. He made him a cake and celebrated once again the spirit of self-sacrifice that enabled young men to risk their lives thousands of miles from home for people they didn't know.

Another Remembrance Day story. One from the other side —

sort of. A few days after the Wehrmacht bombed Rotterdam and German forces occupied the Netherlands, a middle-aged housewife who lived down the street from us, noticed a German soldier passing by on the opposite side of the street. She noticed him because this was the third time he had passed by, walking slowly, glancing across the street at her house. There was also something oddly familiar about him. Suddenly, she recognized him. During the worst of the depression large numbers of German children had entered the Netherlands because they were starving. Childless, she had taken in two German boys and given them food and shelter for many months. This was one of her boys.

Hurrying to the door, she waved and beckoned to him. He approached slowly, hesitantly, removing his helmet as he drew near. He was still only a boy, less than 20 years old. His eyes didn't meet hers, and his lips quivered as he spoke. "I am so ashamed!" he said, and he wept.

Five years ago, Canadian veterans, many of them over 70 years old, walked through streets in various towns in Holland under flags and banners. They were feasted, hugged and kissed. They

were overwhelmed by the outpouring of gratitude. They were remembered. They returned to Canada and spoke about how parents across the sea tended the graves of the thousands of Canadian boys buried on Dutch soil and talked to their children about the sacrifices made in their behalf. Why, the returning veterans asked, aren't Canadian school children also taught to remember and to value these sacrifices? What do kids learn in Canada? That some Canadian soldiers also committed atrocities. That Japanese citizens were interred in camps. That some generals made stupid decisions that wasted lives. "Is this the way we teach our kids the cost of freedom?" the vets asked.

The question of what we must remember and how it must be remembered is very important to all peoples and nations. It shapes their very identity. For evil as well as for good. In a few years, the direct contact with those who remember the great wars will be gone. There won't be another parade for World War II vets on the 75th anniversary of V-E Day. Their vivid memories will fade into another kind of memory — one (re)constructed by historians. We will remember, but we will remember in a very different way, one that our Remembrance Day speech makers will probably call a kind of forgetting. As the events are put into a larger context; as distance alters our perspective; as enemies becomes allies; as political correctness makes it hard to speak of enemies, Remembrance Day will change.

Remembering rightly is the hardest thing in the world. We invest great energy in preserving images of ourselves as proponents of right. We believe that if this image is not kept clear and unsullied, our children will lose the values we have sacrificed for. Quite the opposite is often the case. It is precisely the attempt to keep the picture black and white that ends up exposing us to the charge of hypocrisy. Scripture gives us a good model. The history of Israel related in the Old Testament is hardly a sanitized one. Yet, it is with this picture of his people, not just as saintly and heroic but also as vile and villainous, that God introduces us to the good news. His greatest messenger, his own Son, commands us to remember and to filter our remembering through his own sacrifice. When we remember as members engrafted into his body, we may remember the heroism of our own as imperfect, and the acts of our enemies as impotent against the power that heals.

News Digest

Internet University

FREDERICTON, N.B. — Canada's newest university — Unexus University, in Fredericton, N.B. — is based solely on the Internet.

"There's a huge market around the world for purely Internet-delivered education" for post-graduates, Michael Gaffney told the *Toronto Star* in October. Gaffney is president and CEO of Learnsoft Corp.

The first degree to be offered by Unexus is an executive masters of business administration for technology professionals. Tuition for two years costs \$25,000.

Loneliest phone booth

MOJAVE DESERT, Cal. — In California's Mojave Desert, an isolated telephone rings again and again. People from every continent are calling, trying to connect with "the loneliest phone booth on Earth." This solitary pay phone is 20 km. from the nearest paved road, in what may be one of the quietest places on the planet, reports the *Globe and Mail*. The full story of the Mojave phone booth is found at: www.cardhouse.com/g/moj/mojave.htm.

Signs of the times

TORONTO — To get people to read signs, sometimes they need to be worded in a way which cannot be ignored. Here are some examples of road signs that do the trick:

St. Mary's Anglican Church in Richmond Hill has a sign in its parking lot reading: "You Park, You Preach." A similar message is written in old-style Gothic letters at the entrance to the parking lot of a Toronto church: "Thou Shalt Not Park!"

Meanwhile, down in Hartford Kentucky, the *Toronto Star* reports that a sign welcomes visitors with this message: "Welcome to Hartford, Kentucky, home of 2000 happy people & a few soreheads."

Delay death, if possible

LANJARON, Spain (AP) — In Lanjaron, Spain, the cemetery is so crowded that mayor Jose Rubio has issued an edict ordering people "to take utmost care of their health, so they do not die until town hall takes the necessary steps to acquire land suitable for our deceased to rest in glory."

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